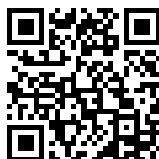

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

GoogleTM books

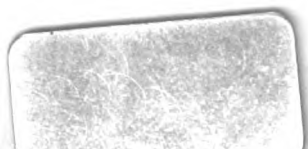
<http://books.google.com>





BODLEIAN LIBRARY
OXFORD

Per. 114 e. 33



THE IRISH ECCLESIASTICAL RECORD

A Monthly Journal,

CONDUCTED BY A SOCIETY OF CLERGYMEN,
UNDER EPISCOPAL SANCTION.

VOL. XII.

“Ut Christiani ita et Romani sitis.”

“As you are children of Christ, so be you children of Rome.”

Ex Dictis S. Patricii, Book of Armagh, fol. 9

DUBLIN:
WILLIAM B. KELLY, 8, GRAFTON-STREET,
AND 4, LOWER ORMOND-QUAY.
LONDON: BURNS & OATES, 17, PORTMAN-STREET, W.

Imprimatur.

✠ **PAULUS CARDINALIS CULLEN,**
Archiepiscopus Dublinensis.

Die 1^o. Octobris, 1876.

ALPHABETICAL INDEX.

	Page
Act (A.D. 1704) for Registering the Popish Clergy	299
ARCHBISHOPS AND BISHOPS OF IRELAND:—	
Pastoral Address of. from the Synod of Maynooth	1
Resolutions of, on the University Question (28th Feb., 1873) ..	271
Christian Subjects, Duties of: Letter of Most Rev. Dr. Troy ..	19
Clandestinity, Law of	45, 93
Clement XIV., Indult of (<i>see</i> DOCUMENTS)	
Conroy, Most Rev. Dr., Sermons of	169, 253
CORRESPONDENCE:—	
Letter of T. C. B. (Co. Cork)	92
" A Missionary Priest	220
" Rev. Dr. Walsh, St. Patrick's College, Maynooth ..	551
Correspondents, Notices to	92, 504
Doctrine of Exclusive Salvation	110, 313, 457, 506
DOCUMENTS:—	
National Synod of Maynooth: Pastoral Address of the Bishops:	
List of Prelates, Officials, &c.	1, 89
Pastoral Letter of the Most Rev. Dr. Troy on the Duties of	
Christian Subjects—(<i>continued</i>)	19, 58
Indult of Pope Clement XIV. (5th April, 1772) regarding the	
Pontifical Blessing and Plenary Indulgence in <i>Articulo Mortis</i>	43
Decision of the S. Penitentiary regarding Absolution from	
Reserved Cases	44
Various Decrees regarding the Impediment of Clandestinity ..	45, 93
Instruction of the Propaganda regarding the Privilege of saying	
Two Masses in the Day	74
Letter of the Bishop of Montpelier on Infidel Teaching ..	156
Letter of the Pope to Cardinal Cullen (18th Oct., 1875) ..	184
Pastoral Letter of the Bishop of Elphin on the Lenten Fast and	
Catholic Education	260
Instruction of the Holy Office regarding the Impediment of	
<i>Ligamen</i>	267
Resolutions of the Bishops of Ireland (28th Feb., 1873) regarding	
the University Question	270
Decrees of the S. Congregation regarding Scapulars ..	295, 334, 414
Decree regarding the Contrition required in the Case of Partial	
Indulgences	298
An Act for Registering the Popish Clergy (A.D. 1704) ..	299
Registry of Irish Parish Priests (A.D. 1704) ..	302, 338, 376, 420, 464, 512
Domicile, Quasi Domicile, &c.	45, 93
Donoughmore in Omayle	120
Duties of Christian Subjects, Letter of the Most Rev. Dr. Troy ..	19
EASTER, DATE OF: THE PASCHAL QUESTION:—	
I. The Easter of 1876	185
II. Varieties of Usage in the Early Church	233
III. The Council of Nice: Paschal Cycles	273
IV. Paschal Cycles—(<i>continued</i>)	327
V. Uniformity Established	409
Education, Catholic (<i>see</i> DOCUMENTS: Gillooly, Most Rev. Dr.)	
EXCLUSIVE SALVATION, THE DOCTRINE OF:—	
I. The Catholic Doctrine	110
II. Material Heretics: Negative Infidels	313
III. Unbaptized Infants	457
IV. Unbaptized Infants—(<i>concluded</i>)	505
Fast, the Lenten (<i>see</i> THEOLOGICAL QUESTIONS)	
Fiacre, S.	361
Furlong, Most Rev. Dr.; Sermon of the Most Rev. Dr. Conroy at the	
Month's Mind of	169
Gillooly, Most Rev. Dr.; Pastoral Letter of, on the Lenten Fast and	
Catholic Education	260

	Page
"God's Angel on Earth:" Sermon of Most Rev. Dr. Conroy at the Month's Mind of Most Rev. Dr. Furlong	169
Holy Office (<i>see</i> Inquisition)	
Index to Documents contained in Volumes I. to XII. of the IRISH ECCLESIASTICAL RECORD	552
Indulgences (<i>see</i> DOCUMENTS, THEOLOGICAL QUESTIONS, CORRESPONDENCE)	
Indulgences, S. Cong. of (<i>see</i> DOCUMENTS)	
Infidel Teaching: Letter of the Bishop of Montpelier	156
Inquisition, S. Cong., Instruction of, regarding the Impediment of <i>Ligamen</i>	267
IRISH PARISH PRIESTS :—	
An Act for Registering the Popish Clergy	299
Registry of Irish Parish Priests (<i>see</i> DOCUMENTS)	
Joan of Arc: Lecture of Very Rev. Canon Murphy	141, 199
Jubilee and other Indulgences (<i>see</i> DOCUMENTS: THEOLOGICAL QUESTIONS)	
Kyran, S., of Clonmacnois: Sermon of the Most Rev. Dr. Conroy	253
Lectures (<i>see</i> Wiseman, Cardinal: Murphy, Very Rev. Canon)	
Lenten Fast (<i>see</i> THEOLOGICAL QUESTIONS: Gillooly, Most Rev. Dr.)	
<i>Ligamen</i> , Instruction of the Holy Office regarding Impediment of	267
List of Documents (<i>see</i> Index)	
List of Prelates, Officials, &c., at Synod of Maynooth	89
Louise Lateau before the Belgian Royal Academy of Medicine	286, 368
MAYNOOTH, SYNOD OF :—	
Pastoral Address	I
List of Prelates, Officials, &c.	89
Sermon of Most Rev. Dr. Moriarty	178
M'Evvily, Most Rev. Dr.: "Exposition of the Gospels of St. Mathew and St. Mark"— <i>noticed</i>	501
Montpelier, Bishop of: Letter on Infidel Teaching	156
Moriarty, Most Rev. Dr.: Sermon preached at the Second Session of the Synod of Maynooth	178
Murphy, Very Rev. Canon: Lecture on Joan of Arc	141, 199
Parish Priests, Irish (<i>see</i> DOCUMENTS)	
Paschal Question (<i>see</i> EASTER)	
Pastoral Address from the Synod of Maynooth	I
PASTORAL LETTERS :—	
On the Duties of Christian Subjects (Most Rev. Dr. Troy)	19, 58
On the Lenten Fast and Catholic Education (Most Rev. Dr. Gillooly)	260
Penitentiary, S., Decision of, on Reserved Cases	44
PIUS IX. HIS HOLINESS (<i>see</i> DOCUMENTS)	
Propaganda: Instruction regarding the Privilege of Saying Two Masses in the Day	74
Quasi Domicile, Domicile, &c.	45, 93
Questions (<i>see</i> THEOLOGICAL QUESTIONS)	
Registry of Irish Parish Priests (<i>see</i> DOCUMENTS)	
Reserved Cases (<i>see</i> THEOLOGICAL QUESTIONS: DOCUMENTS)	
Resolutions of the Bishops of Ireland regarding the University Question (28th February, 1873)	270
Scapulars, Decrees regarding	295, 334, 414
Sermons (<i>see</i> Conroy, Most Rev. Dr.; Moriarty, Most Rev. Dr.)	
Synod (<i>see</i> MAYNOOTH)	
THEOLOGICAL QUESTIONS :—	
Reserved Cases	40
The Jubilee	92
The Lenten Fast	220
Indulgences: the Clause <i>Corde Contrito</i>	298
Troy, Most Rev. Dr.: Letter on the Duties of Christian Subjects—(<i>concluded</i>)	19, 58
University Question, Resolutions of the Bishops of Ireland (28th February, 1873)	270
Wiseman, Cardinal: Some Remarks on his "Lectures on the Blessed Eucharist"	233

[NEW SERIES.]

THE IRISH ECCLESIASTICAL RECORD.

OCTOBER, 1875.

PASTORAL ADDRESS OF THE ARCHBISHOPS AND BISHOPS OF IRELAND.

IN their Pastoral Address, issued from the first Plenary Council assembled in this country since Catholic Emancipation, the Bishops of Ireland expressed their humble trust that the Synod then closing at Thurles should become an epoch in the history of our National Church, and a source, not only of present and immediate benefits, but also of light and influence on the future. Twenty-five years have elapsed since these words were uttered; and although a quarter of a century is but a brief moment in the life of the Church of God, *in whose sight a thousand years are as yesterday*,¹ yet it has been long enough to furnish proof that these hopes have been abundantly fulfilled.

The history of the Catholic Church in Ireland during the last twenty-five years is a history of graces, manifold and surpassing rich, outpoured on her by God, *like precious ointment on the head, running down to the skirts of her garment, as the dew of Hermon which descended on Mount Sion*.² It would seem as if the Synod of Thurles marked that turning point in her fortunes, of old beheld in vision by our apostle St. Patrick, when he saw the mystic lights of her holy places that had been reduced to a faint glimmer, flash forth, at a given time, far and wide, in all the beauty of their pristine brilliancy. Those years have brought to Catholic Ireland what the Prophet designates the *revenge of recompense*.³ This divine form of revenge is the answer which Providence ever gives to the cries and tears of those who meekly suffer persecution for justice' sake. In it God's mercy repairs the wreck made by man's cruelty, and gives back to the

¹ Psalm lxxxix. 4

² Psalm cxxxii. 2, 3.

³ Isaiah xxxv. 1, 4.

victims of injustice, in greater fulness than before, the blessings of which they had been despoiled. *The land that was desolate and impassable shall flourish like the lily: it shall bud forth and be glad, and the wilderness shall rejoice and shall blossom, and shall rejoice with joy and praise; the glory of Libanus is given to it; the beauty of Carmel and Saron, they shall see the glory of the Lord and the beauty of our God.*¹ And most fittingly has this dispensation of mercy been linked, in the case of Ireland, to the Synod of Thurles, which, among the other synods registered in our history, holds a place of influence peculiarly its own. In it, for the first time, the Irish Church, at the issue of her three centuries of martyrdom, was enabled calmly to survey her own condition, to mark the wounds of which in the heat of the struggle she had hardly been conscious, and to replace in fair order, according to the Sacred Canons, the scattered stones of her sanctuaries. It was one of the first fruits of the blood of countless Irish martyrs, who had sown in tears that we might reap in joy. It was held amid the prayers of an entire nation, chastened by heroic endurance of recent suffering. Its voice was the unanimous voice of the entire body of the Irish Bishops, speaking with authority inherited, through long lines of venerable predecessors, from the sainted founders of the ancient Episcopal Sees of the land. It was convoked in face of a great danger threatening the faith of the country, and in obedience to a special mandate from the Apostolic See, in whose loving guidance all afflicted churches are sure to find "defence and security, a haven where no waves swell, and a treasure of blessings innumerable."² The work of such a Synod was not meant in the designs of God to be transient, nor was its influence to perish as soon as its immediate objects were attained; but, rather, its spirit was long to survive, to be to the Irish Church an abiding source of vitality and strength in which, from time to time, her youth may be renewed as of an eagle.

Gratefully acknowledging the benefits bestowed on us by God through the Synod of Thurles, in the National Synod which has just been happily completed at Maynooth, we have prayed with the Prophet, that He would once again renew His own work: *O Lord! thy work, in the midst of years bring it to life.*³ And in the regulations we have made for the renovation of discipline, and for the promotion of piety and morals, it has been our study to follow as far as possible the lines traced in the decrees of Thurles, so that, together united, the enactments of both Synods might form one

¹ *Isaias xxxv. 1, 4.* ² *St. John Chrysost. Ep. ad. Innocent I.* ³ *Habacuc iii. 2.*

compact code of ecclesiastical law in keeping with the requirements, and adequate to meet the dangers of our time. In accordance with canonical usage, the results of our deliberations shall not be made public until they shall have received the approbation of the Roman Pontiff, to whom belongs "the full and supreme power of jurisdiction over the entire Church, not merely in things that appertain to faith and morals, but also in what concerns the discipline and government of the Church spread throughout the world."¹

But, while awaiting this solemn sanction, without which our Synodical enactments lack authority to bind, we feel it incumbent on us to address to you, dearly beloved, on this solemn occasion, words of congratulation and thanksgiving for the spiritual blessings God has so bounteously bestowed upon you ; words of warning against the special dangers that at present beset you ; and words of guidance, that you may walk wisely in the midst of the snares and violence of the present persecution, *because the days are evil.*²

Conspicuous among the graces you have received shines forth your gift of Faith, of which it may truly be said, *that it is spoken of in the entire world.*³ Judged by the tests of a people's faith as assigned by St. Augustine, the Irish still possess, in its original intensity, that grace of Faith which, St. Patrick tells us, made them even in his day pre-eminently "the people of the Lord and the sons of God." The holy Doctor accounts it as a miracle—nay, as the sum of many miracles together—that in an entire people the knowledge of the true God and of the mysteries of religion should not be confined to a few among the learned, but possessed even by the simple people ; that abstinence and fasting should be held in honour and practised ; that chastity should be prized beyond wedlock and offspring ; that patience should be kept under crosses and in spite of trials the most burning ; that liberality should be practised to the length of distributing whole patrimonies among the poor ; that, in fine, men should so despise this world as to desire even death. We thank God, dearly beloved, that this miracle of Faith may daily be witnessed in Ireland. Whilst in other countries religious influences are on the wane, and the exclusion of the supernatural from social and political life becomes daily more and more complete, Ireland, faithful to her Christian instincts, ranks among her grandest national glories the Christian traditions of her past, and, in the present, boldly avows that her inmost thoughts and her dearest wishes, belong, first of all, to Christ her God and to His holy religion. In the midst

¹ Vatican Council, constit. *Pastor Eternus*, cap. iii. ² Eph. v. 16. ³ Rom. i. 8.

of a sensual and cynical age she honours as supernatural virtues what modern public opinion derides as superstitions, and, even if, through human weakness, the popular practice should fail, the popular feeling never swerves from the correct estimate of what is good. And in this is manifest the strength of Irish Faith; for, as St. Augustine concludes,¹ "Few do these things; fewer still do them well and wisely; but the people approve them, the people listen for them, the people cherish them—nay, the people love them; and with hearts uplifted to God, and glowing with the sparks of virtue, they bewail their own weakness that hinders them from achieving so much."

From this lively Faith it comes, that in Ireland such multitudes habitually flock to the Sacrament of Penance and of the Eucharist, and that in almost every parish, in the pious confraternities of the Holy Family, of the Sacred Heart, of the Blessed Virgin, or of St. Vincent de Paul, thousands are walking in the path of perfection. To this we owe the magnificent Churches that are everywhere springing up throughout the land; the colleges and schools in which religion is united to learning; the convents, within which, as in a closed garden, the consecrated virgins of Christ live but for their Heavenly spouse, for His little ones, and for His poor; the hospitals and asylums, in which the victims of every form of human suffering find loving and skilful hands to heal and to refresh them. This spirit of Faith in Irish hearts has become under Providence the foundation-stone of new and flourishing churches beyond the seas, in America and Australia, in Africa and India; and as in the early ages of our Church's history glorious bands of apostles went forth to evangelize the various countries of Europe, so now, obedient to the generous impulses of the same spirit of Faith, the Irish missionary goes forth to gather together in the land of their exile the children of St. Patrick, to make of each new congregation a fresh centre for the propagation of Catholic truth. *Blessed,*² then, for ever, *be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places, in Christ.*

Would that this victory of our Faith were made complete by the return to Catholic unity of so many of our Protestant fellow-countrymen whom we now daily behold wandering as sheep without a shepherd. The disestablishment of the Protestant Church has removed one great obstacle that hindered their approach to the one fold; and it is our earnest desire that now, at length united with us, they would follow

¹ St. Augustine, lib. de "Utilitate Credendi," c. 16, 17. ² Eph. i. 3.

the one Bishop and Pastor of our souls. We would address them with the same affection, and in the same language as St. Augustine¹ addressed the Donatists of his day, "Come, brothers! come, that you may be engrafted on the true vine. You yourselves cannot but perceive what the Catholic Church is, and what it is to be cut off from the stem." See how beautiful our Catholic unity in doctrine, by which the Faith is preached, without shadow of change, and with authority, in each cathedral and church; its creeds revered by the faithful; its teaching set high in our academies above the assaults of infidelity and the contradictory wranglings of so-called scientific theories. See how striking our Catholic unity in government, by which spiritual jurisdiction, issuing from Christ, flows in fair subordination through bishop and priest, so that each pastor knows his own flock, while his flock knows him and hears his voice. What a contrast between this blessed vision of peace within the Church and the scene of disorder and tumult that oppresses you outside! There, each pulpit is the centre of a different teaching, which, delivered without authority, is heard without submission; there, the deepest foundations of Christianity are upturned, to be defaced or shaped anew, according to the capricious vote of an excited assembly, whose only claim to obedience is its own hostility to authority; there, the flock strays at will from the shepherd to follow after strange masters whose own the sheep are not. "If then," continues the Holy Doctor, "if there be among you any who have care of themselves, let them arise, and come and draw vigour from the Root. Let them come before it be too late; before they lose the little Catholic sap that yet remains to them, and become dry wood fit only for the fire. Come, then, brothers, and be engrafted on the vine. It grieves us to see you lying withered as you are, lopped from off the tree of life. Reckon one by one the Pontiffs who have sat in the chair of Peter. See how, in due, unbroken order, these Fathers of the Catholic Church have followed one after another; and there, not elsewhere, shall you find the rock which the proud gates of hell overcome not."²

¹ St. Aug. Psal. Cont. partem Donati, Coll. 5.

² "Scitis Catholica quid sit, et quid sit præcisum a vile.
Si qui sunt inter vos cauti, veniant, vivant in radice.
Antequam nimis arescant, jam liberentur ab igne.
Venite, fratres, si vultis, ut inseramini in vile.
Dolor est cum vos videmus ita jacere.
Numerate Sacerdotes vel ab ipsa Petri sede.
Et in ordine illo patrum quis cui successis videtur.
Ipsa est petra, quam non vincunt superbae inferorum portæ."

But, dearly beloved brethren, this inestimable treasure of your Faith is at present beset by grave dangers, against which it is our duty to warn you. Of these dangers the mixed system of Education—Higher, Intermediate, and Primary—which, with such obstinate persistence, it is sought to force on an unwilling country, is, unhappily, a fruitful source. Already, before the Synod of Thurles, our Holy Father Pope Pius IX. had given solemn warning to the entire Church of peril approaching from this quarter. “You well know,” he said, “that the modern enemies of religion and human society, with a most diabolical spirit, direct all their artifices to pervert the minds and hearts of youth from their earliest years. Wherefore they leave nothing untried; they shrink from no attempt to withdraw schools and every institution destined for the education of youth from the authority of the Church, and the vigilance of her holy pastors.”¹ Within the twelve months that immediately preceded that Synod, the danger thus foretold was brought home to Ireland by the establishment of the Queen’s Colleges. Such was the constitution of these Colleges, that the Holy See declared them to contain grave and intrinsic dangers to faith and morals; and that as such they were to be rejected and avoided by all faithful Catholics. More recently still, the constitution of Trinity College, Dublin, has undergone a fundamental change of such a nature that it, too, has become a great centre of Godless Education. Moreover, the dangers which thus beset Higher Education, exist also in the kindred institutions created to serve the purposes of Intermediate Education, and especially in the National Model and Training Schools. Nor are the Primary Schools exempt from them. The radical defects inherent in the mixed system to which these schools belong, have not grown less by time, nor has the practical working of them been such as to remove the feeling of distrust which they originally inspired. The Fathers of the Synod of Thurles, notwithstanding their avowed objections to the system of Irish National Education in itself, and their strong preference of Denominational Education, were not unwilling to continue the experiment already allowed in case of the Primary National Schools, on condition that every fitting precaution should be employed to render them as little dangerous as possible. In carrying out these measures of precaution, we regret to say, Catholic managers have been frequently thwarted. The Board of Commissioners, with the constitution of which this Catholic nation has never had reason to be fully satisfied, has too often refused to take

¹ Encyclical Letter of Pius IX., 8th December, 1849.

into account the repeated expression of the desires of Catholic parents, and the declarations of those whom these Catholic parents recognise as their spiritual guides. The control of the State over the education of the country has been enlarged in a degree perilous to liberty, while the circle within which the rights of parents or of conscience should have sway has been proportionately narrowed.

Within the last twenty-five years much has been successfully done to guard against the dangers of these educational institutions, but much more remains to be done. In obedience to the decrees of the Sovereign-Pontiff declaring the system of education, of which the Queen's Colleges were part, to be fraught with grievous and intrinsic perils, the Fathers of the Synod of Thurles warned you against these institutions with all the energy of their zeal and all the weight of their authority. Hardly had they communicated their decision to their flocks when, as a body, these Catholic people of Ireland turned away from the Godless places of education, peremptorily rejecting the proffered boon because it carried with it injury to religion. And although from time to time, a few Catholics have judged it to be their interest to grasp at the rich prizes held forth to entice students to enter these Colleges, yet, the official records show that these institutions have failed to attract any considerable number of Irish Catholics, for whose benefit they were ostensibly erected. Never before was so vast an expenditure of money and of powerful patronage followed by failure more unmistakable. It soon became felt that a remedy should be applied to a state of things, which was admitted to be miserably and scandalously bad. And although the remedy it was sought to apply fell short of its aim, yet the admission of the necessity that existed for its introduction, and still more, the history of the causes that led to its failure, go to show that a footing has been secured in public opinion for the interests of religious education, which, however narrow as yet, affords no insecure basis to build upon in the future. Never again, we confidently trust, will any government attempt to force upon Catholic Ireland a system of education adverse to the purity and integrity of our Holy Faith.

To supply the youth of the country with a sound and comprehensive system of higher education, based on religion, denied them in the Queen's Colleges, the Catholic University of Ireland was founded. In announcing this important undertaking, the Synod of Thurles, conscious of the difficulties that barred the path to success, indulged in no fond hopes of a rapid and premature development

for the institution. "As great undertakings cannot be realized in a moment," said the Synod, "some time will be necessary for collecting and combining our resources, and giving maturity and organization to the plan." To promote the work thus inaugurated, material resources have not been wanting.

And in spite of the competition of the richly endowed Universities of the State, in spite of the opposition of politicians, in spite of the frown of those in power, and notwithstanding its present inability to give degrees, the Catholic University has bravely sustained for twenty-five years the unequal struggle against irreligious education. It is forming in its own spirit the professors and masters, who in a few years will have the intermediate education of the country in their hands. Recently its examining function, on the principle of the London University, has received a considerable development, and already the students of some forty affiliated colleges, among which are those most conspicuous for wealth and numbers, submit to its tests their proficiency in studies undertaken under its direction. Thus, gradually, peaceably, laboriously, the University is binding to itself a force which, by its healthy expansion, will securely lift it into a position of authority which no government can give or take away. It will be impossible to withhold from an University, the educatrix of a nation, that legal recognition and those public rewards of learning which, although the property of the entire people, have hitherto been monopolized by a section of the community. As long as it shall be esteemed an excellent thing in a people to hold unsevered in their hearts love for God, for country, and for learning, so long shall the present generation of Irishmen be entitled to praise for having, with great sacrifice, laid broad and deep the foundations of an University, which, living by and for the Irish race, should give back the resources drawn from their generosity, in every form of highest culture, sanctified by Religion, enlightened by Science, and in fullest harmony with the national spirit.

To counteract the evil influences of the Model and Training Schools, and to meet the ever-increasing need of Catholic teachers, we have determined to establish a Catholic Training School for Masters, under the protection of St. Patrick, the Apostle of Ireland, and under the immediate care of the Vincentian Fathers. The establishment of such an institution we regard as a highly important condition of success in the struggle in which we are engaged on behalf of Catholic

education. We look forward with earnest longing for the day in which, by its means, we shall be enabled to confide the little ones of our flock to teachers who, themselves trained under the salutary influences of religion, shall have learned how to form the opening mind of the child, and store it with secular knowledge, while they guide it to the better and higher knowledge and practice of religion. This important work we confidently recommend to your generous charity. You who know how awful the responsibility that weighs on a parent's soul, and how appalling the sentence pronounced by the Apostle against *the man who has no care of his own, and especially of those of his own household*, will, we have no doubt, assist us in this new undertaking, from which you yourselves are to receive the greatest help towards the discharge of one of your most solemn obligations.

As for ourselves, dearly beloved, it is our clear duty, as it is our fixed determination, never to desist from our exertions until Catholic education shall have been placed on a firm and permanent basis in the country. We have not read the history of our country's struggles for Catholic Emancipation without fruit. We know that the constitutional battle against Protestant ascendancy had to be maintained for more than one generation ; and now a generation has scarcely passed since Emancipation was won, and not only has Protestant ascendancy disappeared, but the Protestant Church, which gave it consistency, has been disestablished by the Legislature. Even should our struggle for religious education against the mixed system last as long, we will not flinch ; for on our steadfast perseverance depend the religious destinies of our country, and the faith of millions yet unborn.

But, there are yet other dangers against which we must raise our warning voice. With deepest pain, and after the example of the Apostle, weeping, we say, that the abominable vice of intemperance still continues to work dreadful havoc among our people, marring in their souls the work of religion, and in spite of their rare natural and supernatural virtues, changing many among them into *enemies of the Cross of Christ, whose end is destruction ; whose god is their belly ; and whose glory is in their shame*.¹ Is it not, dearly beloved, an intolerable scandal, that in the midst of a Catholic nation, like ours, there should be found so many slaves of intemperance, who habitually sacrifice to brutal excess in drinking not only their reason, but

¹ Philipp. iii. 18, 19.

their character, the honour of their children, their substance, their health, their life, their souls, and God himself? To drunkenness we may refer, as to its baneful cause, almost all the crime by which the country is disgraced, and much of the poverty from which it suffers. Drunkenness has wrecked more homes, once happy, than ever fell beneath the crowbar in the worst days of eviction; it has filled more graves and made more widows and orphans than did the famine; it has broken more hearts, blighted more hopes, and rent asunder family ties more ruthlessly than the enforced exile to which their misery has condemned emigrants. Against an evil so widespread and so pernicious, we implore all who have at heart the honour of God and the salvation of souls, to be filled with holy zeal. We warn parents and employers that they are bound to set in their own persons an example of temperance to those who are subject to them, and to watch lest through their own negligence those intrusted to their charge should fall victims to drink. We exhort artisans and other members of the working classes, to join some one of the pious confraternities approved of by the Church, in which, if they be faithful to the observance of their rules, they will find a school of Christian self-denial. We bless from our hearts those zealous ecclesiastics and others, who, in accordance with the spirit of the Church, devote their time and energies to forwarding the cause of temperance; and we would remind all that however valuable other helps may be, there exists but one unfailing source whence human weakness can draw strength to resist temptation and break the bonds of evil habits. That source is the Sacred Heart of Jesus, the everflowing fountain of mercy, from which through prayer and the Sacraments we receive grace in seasonable aid. The habit of daily prayer faithfully persevered in; frequent and worthy approach to the Holy Sacraments; the devout hearing of the Word of God; and the avoiding of dangerous occasions, are the only sure means by which intemperance can be overcome.

We must also warn you, beloved brethren, against a serious evil which threatens to sully the lustre of that modesty and purity for which Ireland has always been remarkable among the nations. We allude to those dangerous amusements in theatres and elsewhere, in which the delicacy of Christian feeling is outraged by representations, either unblushingly licentious, or more dangerous still from the half-veiled indecencies they suggest. To these we must add the improper dances which have been imported into our country from abroad, to the incalculable detriment of

morality and decency. Such dances have always been condemned by the Pastors of the Church. This condemnation we here renew ; and we call upon all to whom God has intrusted the care of immortal souls, to use every exertion to banish from our midst what is clearly of itself an occasion of sin. St. Francis of Sales,¹ that most indulgent of spiritual guides, addressing people of the world, has left it written that innumerable souls are suffering eternal punishment for sins they had committed in dancing, or which were occasioned by dancing. We cannot but admire those heads of families, who, in obedience to the teaching of their Pastors, resisting the torrent of evil custom, have closed their doors against these forbidden amusements, lest they should stain their conscience by exposing themselves or others to the danger of spiritual ruin. God is a faithful rewarder ; and such parents may rest assured that, as in the government of their household they have imitated the holy Tobias, who taught his child *from his infancy to fear God and abstain from every sin*,² so, like him, they shall one day find joy and comfort in the domestic happiness of the children they have brought up so well, and through them be filled, even in this life, with all good.

At no other time, perhaps, in the history of the Church have Catholics had more need of prudent energy than at the present. The spectacle of Catholic progress galls our enemies as sorely as the sight of the towers of Sion, rising from their ruins under Esdras, galled the Gentiles around, who, *when they heard that the walls of Jerusalem were made up, and the breaches began to be closed, were exceedingly angry : and they all assembled themselves together, to come, and to fight against Jerusalem, and to prepare ambushes. And the enemies said : let them not know or understand, till we come in the midst of them, and kill them, and cause the work to cease.*³ Wherefore also, we, who, like the Jews, are engaged in again building up the Holy City of God, like them, must defend, inch by inch, the sacred fabric as it springs up beneath our hands. The more so because our adversaries, like those of the Jews, affect a warfare of mingled violence and craft. One distinguishing characteristic of the policy that at present assails the Church is, that it deals its most deadly blows in the name of civilization, and in defence of authority.

It is highly instructive to note the cause and progress of the striking change that has taken place in this respect, within the last twenty-five years. The authors of the revolutionary excesses of 1848, imitating the example of their predecessors,

¹ "Devout Life," chap. xxiii.

² Tobias i. 10.

³ 2 Esdras, iv. 7—11.

assailed the Church by holding her up to execration as the mainstay of the constituted authorities. The authors of the persecuting laws of the present day denounce her on the ground that due civil allegiance melts before her teaching. At that time, she was accused of being the accomplice of the civil power in enslaving mankind; now, she is denounced as a rebellious subject who would lord it over the civil power itself. How has it come to pass that accusation has thus been exchanged for accusation? It is because the Revolution itself has changed its position with regard to the seat of power. It has gradually gained possession of the authority against which it formerly conspired, and its irreligious principles have come to shape, more or less distinctly, the legislation of modern governments. But, in the hour of its triumph, it has felt that it must silence the Church, or be resigned to see its present advantages swept from it, one by one, before the vigour of the renewed faith of Christian nations. Hence proceed those imperious demands, addressed to the Church, of absolute submission to the will of the State, even in what vitally affects her own existence. Hence, when the Church, although ever willing to give to Cæsar what is Cæsar's, refuses to surrender to him also that which is God's, the cry of treason is raised, and her assertion of her own spiritual liberty and of the liberty of men's souls is pronounced to be disloyalty. From this to persecution there is but a single step; and that step is secured by flooding the public mind, artfully prepared for their reception, with travesties of the Syllabus and of the Vatican Decrees. Then, the Statute Books are filled with penal laws so wide and deep in their range, as to render impossible, in this age, the free exercise of the Catholic Religion. Such is the history of the recent legislation in Germany, in Switzerland, in Brazil, in Italy, and in other nations—a legislation based on principles inevitably tending to fling back society, which Christianity had made free, under the pagan bondage of brute force.

Against this revolutionary spirit, whether it speaks from high places by the lips of statesmen, or in the cries of a misguided mob, it is our imperative duty, dearly beloved brethren, to defend, by every lawful means, our rights and liberties as Catholic citizens. But we must frame our defence in accordance with the justice and moderation of the principles of the Holy Catholic Church. He who allows his indignation at the wrong done him to hurry him into unlawful resistance, is false to her teaching equally with him who sacrifices his conscience at the unjust bidding of those in

power. The true Catholic is neither a rebel nor a slave : and while he cheerfully yields to authority the obedience which is its due, he refuses, with Christian manliness, to submit to claims, however specious, which invade the rights of God or of man.

Against one of these claims we desire here specially to warn you, dearly beloved brethren, both because it is the envenomed root whence the present persecution has issued, and because it is continually obtruded upon Catholics by the press as an indisputable proof that the motive of the present persecutions is political, and nowise religious. We allude to the claim put forward on behalf of the State to make laws that strike at the Church's very life, on the ground that to the State belongs the control of the whole external order of society. This claim, apparently so modest, expands, if once admitted without limitation, into a system of despotism the most crushing. It is such as would justify the suppression of the Christian Religion itself ; for that religion is not a religion of mere sentiment, but of positive doctrines and precepts, that must absolutely clothe themselves in external acts. It belongs essentially to the practical order ; for it is the religion of a Redeemer, who came as a second Adam to undo the work of the first. There remains no portion of human life which He did not raise up, touch, cleanse, and repair by the efficacy of His restoring grace. The heart and the hands of man, his soul's life and his body's energy, his interior and exterior faculties, with their acts, have all their duties set forth in His law. Moreover, the second great Christian commandment absolutely imposes an external action so wide as to embrace all humanity. Is not the whole earth covered with monuments of Catholic charity, the magnificence and multitude of which attest that the Christian religion is impelled, by the very necessity of its nature, to give to its principles the practical expression of external acts ? How, then, can it be that the Founder of Christianity has given power to the State to control the entire series of external acts, without which His religion cannot live ? And not only to control them, but to determine what act belongs to religion and what to politics ? And not only to determine the limits of the religious and the civil order, but to employ as the guiding principle of such determination, not the eternal interests of man, which the modern state affects to overlook, but the material interests of this world, corrupted as they are by the poison of the triple concupiscence that wars against the soul ? And, above all, that this secular principle is to be, of preference, applied precisely to those subjects in which the Christian conscience claims the

greatest part such as marriage, which is the foundation of the Christian household ; the education of children, which is one of its chief duties ; charity towards the poor ; and the religious life, as well in its inner part, which are its vows, as in its outward maintenance and action. To admit such a system as this, even in theory, is to concede that the Christian religion, far from being, according to the Divine plan, the true Light of the world, has absolutely no right to exist as a society.

And be not deceived by those who say that this is mere exaggeration, and that no one dreams of extending to all the details of the Christian life the right of absolute control over the external order of society claimed for the civil power. We ought never forget the warning of our great countryman, Edmund Burke, that "doctrines, limited in their present application, and wide in their general principles, are never meant to be confined to what they at first pretend. A theory concerning government may become as much a cause of fanaticism as a dogma in religion."¹ And what but fanaticism of the darkest dye prompts those persistent efforts, made at home as well as abroad, to frame legislation so as to exclude religious influences from every social institution ? And is not the fanaticism born of irreligion as aggressive, as narrow, and as cruel as the worst that has ever resulted from distorted religious feeling ? Irish Catholics have too often had reason to complain that this fanaticism has interfered with the just settlement of questions in which their dearest interests were concerned ; and you are absolutely within your right, dearly beloved, when you resent it, and combat it, whenever and wherever you may meet it, by every lawful means in your power. You have, indeed, no right to expect that the state will teach religion ; nay, you should resist its assumption of such an office, should it attempt the task. But you have a right to demand that the state shall not teach irreligion ; that it shall not, out of the public treasury, maintain unbelieving professors, whose work it is to sap belief in the great primary truths, without which society must break up and perish miserably. Such truths are the existence of God and of the soul ; the moral distinction between right and wrong ; the sanctity of marriage ; the respect due to religion ; the duty of obedience to parental authority. To establish a system of education which may be perverted into an organized attack upon these truths, or upon any of them, is inevitably to prepare the destruction of religion and of social order ; and you have a right to demand that your children shall not be exposed to its pernicious influences. These rights, beloved brethren, and others kindred to them, you are bound to maintain.

¹ "Ed. Burke's Works," vol. iii., page 98. Bohn's Ed.

Compromise them you dare not, for they are not altogether yours; they are likewise the rights of immortal souls, and of the Catholic Church. They are interwoven with gravest responsibilities devolving on you as citizens, as parents, and as Catholics. They form part of the sacred, inviolable domain of conscience, in defence of which the Holy Ghost commands you to *strive for justice for your soul, and even unto death fight for justice, and God will overthrow your enemies for you.*¹

But, beloved brethren, in your struggles to prevent the passing of unjust laws, or to repeal or correct disadvantageous laws under which you smart, you must never throw off that reverence for authority itself which the Christian religion inculcates. God is the author of society; society cannot exist without authority; and the law is the voice of authority: whence the Apostle says: *Let every soul be subject to the higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore, he that resisteth the power resisteth the ordinance of God: and they that resist purchase to themselves damnation.*² In whatever form of lawful government this authority resides, no matter how unworthy its holder may be, the Catholic Church traces its origin back to God. *There is no power but from God.*³ "What say you," asks St. John Chrysostom, "is, then, every prince constituted by God? I do not say so," he replies, "nor do I speak of any prince in particular, but of the thing in itself, that is, of the power itself: I affirm the existence of rulership to be the work of the Divine wisdom, and to it we owe that all things become not the sport of rash hazard. Hence the Apostle does not say *there is no prince but from God*: but he speaks of the thing itself: *there is no power but from God.*"⁴ This Christian feeling of reverence for the divine element of human authority has well been styled by Tertullian, *the Religion of second Majesty*, for it is at once a religious obligation and a recognition of the majesty imparted to human authority by the presence within it of the Divine power, which, through it, directs and governs men.

When the Emperor Valentinus decreed that one of their Basilicas should be taken from the Catholics of Milan and consigned to the Arians, the faithful people, although threatened with severe punishment for their disobedience, refused to execute a decree so entirely opposed to the dictates of their conscience and to the law of God. But, even under the passionate excitement into which the unjust law had plunged them, they listened to the counsels of their Bishop, the great

¹ Eccl. iv. 33.

² Rom. xiii. 1. 2.

³ Rom. xiii. 1.

⁴ St. John Chrysost. Hom. 23 in Ep. ad. Romanos.

St. Ambrose, who forbade them to defend their undoubted right by violence or bloodshed. "Let us bless God," cried the Saint, "who this day made you strong in faith and in patience. What reply could be more worthy of Christians than that which the Holy Spirit placed on your lips : *we are here, O Emperor, to pray, not to fight ; we petition, but we fear you not !* This," adds the Saint "is the true Christian rule of conduct—first, to do everything possible to keep peace and concord ; but at the same time to defend the truth and the faith with a constancy that fears not death, for the Lord is able to save those who trust in Him."¹ This same rule of conduct do we recommend to you, beloved brethren, who have been so often made the victims of persecution more brutal than those inflicted on the people of St. Ambrose. Avoid all secret societies, all illegal combinations, so severely condemned by the Church. Such associations afford, indeed, a fitting shelter to infidels and revolutionists wherein to hide from the light of day their foul conspiracies against religion and society ; but they have never yet formed a true champion of justice or of liberty. Their efforts have ever been cursed with sterility. The sole result secret organizations have anywhere achieved has been the uprooting of the Faith, the degradation of the national spirit, and the establishment of a tyranny, dark, treacherous, and irresponsible, that presses on their unhappy members with a weight and a cruelty compared with which the evils they were ostensibly created to remove, might be accounted liberty itself. In them is specially verified the words of Holy Scripture : *Justice exalteth a nation, but sin maketh a nation miserable.*² The history of our own beloved land is a proof that to no other form of resistance to wrong, save that which walks openly and honestly as in the day, belongs the inheritance of success. The providence of God does not allow injustice to become eternal on earth, but those only who have the Christian courage of being just in their struggle against injustice, shall, in the end, find their efforts crowned with a complete triumph. Such was the triumph that rewarded the peaceful resistance of St. Ambrose's Catholic people, and which the Saint thus celebrates :³ "O Holy Spirit of God, how profound are Thy oracles ! It was but this morning, my brethren, that in sore affliction we recited together the words of the Psalm : *O God, the Gentiles have come into Thine inheritance !* It was but this morning that we raised our voices in sorrow, all unmindful of Thy power ; and behold ! already Thy enemies are become Thy friends, and those whose assaults filled us with fear, have taken their place among the children of Thy inheritance. Those

¹ Epist. xx. 14.² Proverbs xiv. 34.³ S. Ambrose Ep. xx. n. 20.

whom I accounted my enemies, are now in my defence ; my sons, those whom I looked on as my adversaries. O my God ! who but Thee, Lord Jesus, has wrought these wonders ! Therefore, to Thee, O Christ, be thanksgiving ; for it was no angel, but Thou Thyself, O Lord ; *Thou hast turned for me my mourning into joy: Thou hast cut my sack-cloth, and hast compassed me with gladness.*"

This union of unflinching courage and Christian moderation, without which no one can worthily defend the cause of justice, has never, perhaps, been more brilliantly conspicuous than in the life of our Holy Father Pope Pius IX. That life is bright with the glory which the dogmatic definition of the Immaculate Conception, the canonization of so many saints, and the celebration of the Vatican Council, have caused to shine upon the Church ; and it is clouded with the afflictions which have come upon her at the sight of her usurped and desecrated sanctuaries, her dispersed religious, her imprisoned clergy, and the murder done upon the souls of her little ones by an education framed but to corrupt. And as it is the expression of the Church's glory and of the Church's sorrow, so also does it represent with singular fidelity, the Church's courage in defending the rights of her Heavenly Spouse. In the face of a renegade world, our Holy Father fearlessly asserts her divine prerogatives ; threats he meets with counsel ; acts of violence with patience ; and usurpation with calm and persevering protest. While we imitate the example of firmness and patience he sets us, let us join him, dearly beloved, in his protests against the wrongs inflicted on the Church. Once again, therefore, we protest in the name of this Catholic nation against the usurpation of the States of the Church, by which the temporal Sovereignty of the Holy See was wrested from it, to the detriment of the Church's liberty and to the loss of the Catholic World. We protest against the violence which has compelled the Head of the Church to remain shut up in his palace for so many years, as a mark for the insults and the threats of his enemies. We protest against the expulsion of the religious communities, the confiscation of their property, and the seizure of so many churches, colleges, and hospitals. We protest especially against the infamous law by which, for the first time in the annals of Christian nations, ecclesiastics, ministers of the God of Peace, may be dragged from the sanctuary and condemned to serve as soldiers. And we resolve by our increased obedience and love to make some amends to the outraged majesty of the Holy Apostolic See !

In conclusion, dearly beloved brethren, we implore of you with the apostle : *Let your conversation be worthy of the Gospel*

of Christ : that you stand fast in one spirit, with one mind, labouring together for the faith of the Gospel, and in nothing be ye terrified by the adversaries ; which to them is a cause of perdition, but to you of salvation, and this from God. For unto you it is given for Christ, not only to believe in Him, but also to suffer for him. If there be, therefore, any consolation in Christ, if any comfort of charity, if any society of the spirit, if any bowels of commiseration ; fulfil ye our joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment. . . . with fear and trembling work out your salvation ; that you may be blameless and sincere children of God, without reproof in the midst of a crooked and perverse generation : among whom you shine as lights in the world.¹

20th September, 1875.

- ✱ PAUL CARD. CULLEN, Archbishop of Dublin, Primate of Ireland, Delegate Apostolic.
- ✱ DANIEL M'GETTIGAN, Archbishop of Armagh, Primate of All Ireland.
- ✱ JOHN M'HALE, Archbishop of Tuam.
- ✱ THOMAS W. CROKE, Archbishop of Cashel, &c.
- ✱ WILLIAM DELANY, Bishop of Cork.
- ✱ FRANCIS KELLY, Bishop of Derry.
- ✱ DAVID MORIARTY, Bishop of Kerry.
- ✱ JOHN P. LEAHY, Bishop of Dromore.
- ✱ LAURENCE GILLOOLY, Bishop of Elphin.
- ✱ THOMAS FURLONG, Bishop of Ferns.
- ✱ JOHN MACEVILLY, Bishop of Galway.
- ✱ MICHAEL O'HEA, Bishop of Ross.
- ✱ PATRICK DORRIAN, Bishop of Down and Connor.
- ✱ GEORGE BUTLER, Bishop of Limerick.
- ✱ NICHOLAS CONATY, Bishop of Kilmore.
- ✱ THOMAS NULTY, Bishop of Meath.
- ✱ JAMES DONNELLY, Bishop of Clogher.
- ✱ GEORGE CONROY, Bishop of Ardagh and Clonmacnoise.
- ✱ JAMES M'DEVITT, Bishop of Raphoe.
- ✱ PATRICK DUGGAN, Bishop of Clonfert.
- ✱ HUGH CONWAY, Bishop of Killala.
- ✱ FRANCIS J. M'CORMACK, Bishop of Achonry.
- ✱ PATRICK F. MORAN, Bishop of Ossory.
- ✱ JOHN POWER, Bishop of Waterford and Lismore.
- ✱ JOHN M'CARTHY, Bishop of Cloyne.
- ✱ JAMES LYNCH, Bishop of Arcadiopolis, Procurator of the Bishop of Kildare and Leighlin.
- ✱ JAMES RYAN, Bishop of Echinus, Procurator of the Bishop of Killaloe.
- ✱ F. BRUNO, Ord. Cist. Abbot of Mount Melleray.

¹ Philipp. i. 27, 29 ; ii. 1—15.

P.S.—Writing from this College, we should be ungrateful to an institution which has deserved well of successive generations of the Clergy and people of Ireland, were we to overlook an important and pious work which has just been undertaken by its Trustees—the erection of a Church adapted to its requirements, and worthy of the National College of the Irish Clergy. The plan for this College Church has been completed; the contract for its execution has been entered into; and Sunday, 10th October, the Feast of the Dedication of the Churches of Ireland, has, with much appropriateness, been fixed for laying the foundations. The work will, of necessity, be very costly, but it is one in which every Irish Catholic has an interest, almost directly personal. We earnestly commend it to your pious generosity. We have authorized the President to communicate with the Clergy of our several dioceses with the view of organizing, in concert with each, and according to his convenience, parochial collections in aid of the Building Fund. The time in each parish may be regulated by local circumstances; but March 17th, 1876, the Feast of St. Patrick, the Patron of the College and of the Church, is proposed as the most fitting occasion for the General Collection.

THE DUTIES OF CHRISTIAN SUBJECTS.

(Continued from page 540, vol. xi.)

THE writer of the *Essay* we have alluded to feels also extremely indignant at the *spirit of proselytism* which prevails amongst Catholics; *the most perturbed spirit*, he says,¹ *that ever spread hatred and dissension amongst the sons of men*; and observes in the next following page, *that it is not the doctrine of the Catholic religion, but of its hierarchy*; and exhorts the Catholic laity *to distinguish between their God and their priest, between their religion and their priesthood, between their articles of faith and other doctrines of a very different nature, which priestcraft has almost in all sects contrived to graft upon religious faith, to increase the temporal power, and the emoluments of the priesthood.*

Do not be shocked, dearest brethren, at these groundless and foul imputations. They have been repeated a thousand times by infidel writers and scoffers of revealed religion, when endeavouring to destroy it, under the pretence of reform-

¹ Vide "Essay" p. 129.

ing abuses which exist only in their imaginations. We have too favourable an opinion of Mr. Sheridan's information and respect for Christianity, to rank him amongst these philosophers, though he has been surprised into assertions not warranted by the principles of either Protestants or Catholics, or of any other denomination of Christians.

The genuine spirit of *proselytism* is coeval with the Gospel, and congenial to its maxims. The Apostles were inspired with it on receiving a commission from their Divine Master to *teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*, when he also promised to be *with them* in this work of *proselytism to the end of time*; and, of course, with their successors in the apostolical ministry, as the Apostles were not to live for ever.¹

Encouraged by this animating promise, they and their disciples preached *Christ crucified*,² that *one Lord*, that *one baptism* which he had ordained, and that *one faith*,³ without which, as we are assured by St. Paul, *it is impossible to please God*.⁴ *The Lord daily added to their Society such as should be saved*,⁵ in conformity to His promise, when comparing His Church to a flock, he said: *Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd*.⁶ The Apostles, their disciples, and successors in every age, have thought it their precise duty to gain proselytes to this *one faith*, to this *one society*, to this *one fold*; and uniformly taught that salvation cannot be otherwise obtained. This doctrine is clearly established in the recited and other passages of the scriptures. It is presumption in any one who acknowledges their divine authority to inquire, why our Redeemer has so ordered it? *His ways are unsearchable: His judgments inscrutable*.

For this *one Faith* the martyrs bled. Their blood invigorated the plans of Christianity. Nations and individuals of every description: the barbarous, the civilized, the powerful; emperors, warriors, philosophers, orators: all become proselytes to the gospel, and bend under its self-denying, but salutary, yoke. We ourselves are indebted to this evangelical spirit of *proselytism*. Without it, our apostle St. Patrick would not have exercised his ministry in Ireland; and we might have remained in the darkness of paganism as long as the more northern nations of Europe.

That the zeal for proselytizing has been sometimes indiscreet, and not always regulated by the gospel, cannot be denied; no more than that religion has too often been made the pretext for

¹ Matt. xxviii. 19, 20. ² Philipp. ii. 8; 1 Cor. i. 23. ³ Eph. iv. 5. ⁴ Heb. xi. 6. ⁵ Act. ii. 47. ⁶ John, x. 16.

accomplishing the most flagitious designs. To conclude from thence in general, unqualified terms, that *the spirit of proselytism is the most perturbed that ever spread hatred and dissensions amongst the sons of men*, is illogical. Were we to argue always in this manner, we might as reasonably conclude, that every government, every establishment, every institution, however perfect in themselves, are all equally condemnable; because they have been, and from the frailty of man, must be, frequently abused. It is absurd to condemn a principle which may be abused, unless the abuse follows from it as a necessary consequence; which is not the case with respect to the evangelical spirit of proselytism.

The gospel teaches peace and good will to all mankind. It inculcates forgiveness of injuries, patience and resignation under the dispensations of Providence. Apostolical missionaries are *meek and humble of heart*,¹ and *all things to all men to save all*.²

The Christian religion was not, as the impiety of Mahomet, propagated by the sword; nor was the introduction of it into any state or kingdom generally marked by bloodshed, treason, or sedition.

The Spaniards are said to have exercised great cruelties in Mexico, Peru, and other parts of America.³ From some recent publications on this subject, and particularly from the authentic letters of *Cortez*, published by *Flavigny*, it appears, that the disgusting narratives of cruelties exercised against *Montezuma*, *Atapaliba*, *Guatimosin*, &c., are forged.⁴ A late historian of Mexico,⁵ and others,⁶ contend on very good grounds, that bishop *Las Casas* has misrepresented facts, and highly exaggerated some cruelties committed by the Spaniards, in his different reports to the emperor Charles V. However that may be, it is certain, that the missionaries loudly condemned every instance of cruelty, as contrary to the spirit and precepts of religion.⁷

If the preachers of reform in Europe during the sixteenth century had been influenced in like manner by gospel principles, their progress would not have been generally disgraced, as it was, by tumult, insurrection, and warfare.⁸ We shall draw a veil over these excesses, originating from human perversity, and not from the tenets of Christianity, which condemn them.

When Mr. Sheridan pronounced his invective against a *proselyting spirit*, he did not recollect that it is not confined to

¹ Matt. xi. 29. ² 1 Cor. ix. 22. ³ Robertson, "Hist. Amer." et alii. ⁴ "Journal Hist." et Lit. 1779. ⁵ Clavigero, "Hist. Mex." ⁶ French Encyclopedists Verb. *Las Casas* Feller. ⁷ "Dictionnaire Hist." Liege, 1790. ⁸ Robertson *ibid.* ⁹ Bossuet, "Hist. Var." et alii *passim*.

the Church of Rome. It appears from the canons, synodical acts, and other authentic records of every particular denomination of Christians, that the ordinary possibility of salvation out of the Church, is not admitted. On this principle, each Church presuming herself the only true one, enjoins *proselytism*, particularly to her ministers, whose peculiar duty it is to guide others in the paths of truth and happiness. It is needless, and would prove tedious, to enumerate the different consistorial acts of Lutherans, Calvinists, Zuinglians, and other sects of the continent on this subject;¹ we shall, therefore, confine ourselves to the authentic decisions and ordinances of the Protestants and Presbyterians of these kingdoms.

The eighteenth of the Thirty-nine Articles of Religion in England and Ireland declares, that "*they also are to be had accursed that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to form his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.*" This declaration excludes not only Atheists, Deists, Jews, and others who do not believe in Christ, from salvation, but likewise those who do not believe his doctrine.

The *Book of Common Prayer* authorized by the Protestant Churches of England and Ireland orders, that on certain days the Confession of Faith, commonly called the Creed of St. Athanasius, be sung or repeated by the minister and people standing;² because, as the eighth of the Thirty-nine Articles of Religion, published by authority of Queen Elizabeth, declares, "*it (the Athanasian Creed) can be proved by most certain warrants of holy Scriptures.*" This creed begins thus: "*Whosoever will be saved: Before all things it is necessary that he hold the Catholic Faith. Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlasting.*" It concludes with these words: "This is the Catholic Faith, which, except a man believe faithfully, he cannot be saved."³ The Protestant Bishop Pearson, in his exposition of the Creed, confirms this doctrine of exclusive salvation.

In the form of consecrating bishops prescribed by the Protestant Church of Ireland, the archbishop, or other appointed consecrating bishop, is required to propose the following questions to the bishop-elect.

Question. "Will you, then, faithfully exercise yourself in the same holy Scriptures, and call upon God, by prayer, for the true understanding of the same, so as ye may be able

¹ Consule inter alios Bohem. de jure Protest. ² "*Book of Common Prayer.*" Dublin: 1767, by Grierson. ³ Ibid.

by them *to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers ?*"

Answer. "I will do so, by the help of God."

Question. "Are you ready with all faithful diligence to *banish and drive away all erroneous and strange doctrines contrary to God's word*; and both *privately and openly* to call upon and encourage others to do the same?"

Answer. "I am ready, the Lord being my helper."

The questions proposed to priests and deacons on the same subject, are similar; and all obviously designed to enforce the duty of *proselyting*, by teaching and exhorting with wholesome doctrine (supposed to be preserved in the Church of England), and to *withstand and convince the gainsayers*, such as Roman Catholics, Calvinists, Zuinglians, Socinians, and numberless others most undoubtedly are. The Protestant bishops, priests, and deacons, are not only required to be ready with all faithful diligence *to drive away all erroneous and strange doctrines contrary to God's word* (such as the peculiar and discriminating tenets of every Christian sect differing from the Church of England must appear to every Protestant in communion with her), but, likewise, *to call upon and encourage* others both *privately and publicly* to do the same.

The Kirk of Scotland is not less explicit on the subject of exclusive salvation, which is the very foundation and vital principle of gospel proselytism. In their Confession of Faith, ratified by parliament in 1560, they say, Article xvi. :—"As we believe in one God, Father, Son, and Holy Ghost, so we do most constantly believe, that, from the beginning, there hath been, and now is, and to the end of the world shall be, *one* Kirk, that is to say, *one* company and multitude of men, chosen by God, who rightly worship and embrace him by *true* faith in Christ Jesus . . . which Kirk is Catholic, that is, universal; because it containeth the elect of all ages, &c., out of which Kirk *there is neither life nor eternal felicity*, and, therefore, we utterly abhor the *blasphemy* of them that affirm, that men who live according to equity and justice, shall be saved, what *religion that ever they have professed*."¹ In another Confession of Faith used to this day in the Kirk of Scotland, which was agreed upon by a General Assembly of their divines at Westminster, 1647, and confirmed by parliament in 1649, the church is thus described :—"The visible church, which is also Catholic or universal under the gospel (not confined to one nation, as before, under the law), consists of all those throughout the world that profess the *true* religion, and of their children, and is the *kingdom* of our Lord Jesus Christ, the *house and family* of God, *out of which there*

¹ Conf. Glasgow, 1771.

is no ordinary possibility of salvation."¹ Calvin taught this doctrine to his proselytes ; when explaining the nature of a visible church, he says,² " Out of its bosom, *no remission of sins, no salvation is to be hoped for*, according to Isaiah, Joel, and Ezechial so that it is always highly pernicious to depart from the church." The doctrine, then, of exclusive salvation, being grounded on the infallible word of God, is equally admitted by Protestants, Presbyterians, and Roman Catholics ; nor can it possibly be controverted by any one who acknowledges the Scriptures as a rule of faith. The spirit of proselytism is a necessary consequence of it ; and if more operative amongst Catholics than other denominations of Christians, they have the merit of greater consistence and adherence to principle. Charity impels them to bring the strayed sheep to the *one* only safe fold, in which they conceive themselves comprehended. Protestants, and other Christian sects, if under the same impression, should act in like manner. No greater charity can be exercised ; but this spirit of proselytism, if charitable, is mild and persuasive : it conveys instruction and makes converts, not by the sword of persecution, by sedition, or insurrection ; but by dispassionate argument, by humility, by Christian benevolence, and by the exemplary conduct of gospel teachers. These should be the arms and protection of every champion of a religious warfare.

The author of *The Case of the Roman Catholics*, quoted by Mr. Sheridan,³ speaks *honestly*, and therefore *usefully*, when he says, " the religion of Catholics teacheth them to be obedient to governors ; but it teacheth them also to propagate their spiritual doctrines in opposition to government." We shall add, that in this they follow the example of the Apostles and primitive Christians, who propagated the gospel in opposition to governors that persecuted them, considering they were obliged to *obey God rather than men* ;⁴ but, at the same time, were the most peaceable and dutiful subjects in the empire.

The zealous and eloquent preacher of the consecration sermon at Lullworth Castle, in August, 1790, has observed these precepts, and combined them with unshaken loyalty to the king and obedience to the laws, in his admired discourse on the solemn occasion.⁵ Convinced, as *he was*, that the Roman Catholic Church is *the one fold governed by one shepherd*, as mentioned by JESUS CHRIST, he considers that day *glorious for the Church of God, and for the prelate-elect, &c.*⁶

¹ Conf. ch. xxv. ² " Instit." lib. iv. cap. 1. ³ " Essay," p. 127. ⁴ Acts v. 29.

⁵ The consecration sermon was preached by the Rev. Charles Plowden, the celebrated author of many tracts published at London, in the years 1790, 1791, and 1792, on the proceedings of English Catholics, and principles of their religion.

⁶ See Sheridan's " Essay," &c., p. 126, et seq.

The pious exclamation and effusion of joy are perfectly reconcilable with the *motto* extracted from the New Hampshire Bill of Rights; because, although "liberty of conscience be the birth-right of every man, and an exclusion of any religious test for ever," it is also the duty of every man to procure all necessary information on the important point of religion, and of every pastor in particular to instruct the ignorant and combat errors against the *one* faith, in a meek, inoffensive manner. The preacher, therefore, exults at the opportunity afforded by the appointment of Doctor Carroll, bishop-elect to the newly-erected See of Baltimore, *to establish the faith of Peter upon the ruins of those errors, as Catholics conceive, which the first inhabitants carried forth with them from Great Britain.*¹ There is nothing in these words injurious or offensive to any Protestant State, or to the United States of America, where the Roman Catholic faith is making an astonishing progress, without exciting any alarm to the government.²

The Roman Catholic clergy of this kingdom do not disturb the State or violate the laws by the spirit of *proselytism*. They do not *procure, incite, or persuade* Protestants or others to become Catholics by *officious, clandestine, or improper methods*. They conceive such attempts as contrary to the spirit of their ministry, as they are to the prohibition of the legislature.³ But when freely called upon, as they are frequently by the sick, to reconcile them to the Church of Rome, they do not, nor cannot, hesitate to minister that consolation.

The genuine spirit of *proselytism* is not, then, that *most perturbed one which ever spread hatred and dissensions amongst the sons of men*, as Mr. Sheridan is pleased to assert. No. It originates in the gospel, which enjoins *the prudence of the serpent*, and the *simplicity of the dove*.⁴ It is not the doctrine of the Roman Catholic hierarchy and priesthood only, contrived for the unworthy purposes mentioned by him. No. It is the doctrine of Christianity, of the Catholic Church, of the Protestant Church, of the Presbyterian Kirk, of the Lutheran Consistories, of the Zuinglian Canons, and of every individual who holds the gospel as a rule of Christian Faith. The attempt to sow division between the Catholic flock and their pastors, by insinuating an absurd distinction between God and

¹ See Sheridan's "Essay," p. 126, et seq. ² The entire sermon, &c., was reprinted by Wogan, Dublin, 1790. ³ See Act of Parliament, ch. 49. an. 21 and 22 George III., regis. The words *procure, incite, or persuade*, are vague, and in some parts of the kingdom have given rise to jealousies between Protestant and Catholic Clergymen. In the last Act of the British Legislature, passed in the year 1791, for the further relief of English Catholics, that entire restraining clause has been omitted. If it shall be judged expedient to restrain it in Ireland, it is humbly suggested that the meaning of *procure, incite, or persuade*, may be determined, in order to prevent equivocation and further jealousies. ⁴ Matt. x. 16.

the priesthood, between the hierarchy and religion, is as impotent as it is ungenerous and insidious.¹ The Apostles were bishops. This cannot be denied by any consistent Protestant. They preached the necessity of *one* faith, of *one* church, of *one* fold, in order to obtain salvation : they laid down their lives in defence of this doctrine, and to the last moments made proselytes to it. The Roman Catholic hierarchy of this day contend that they teach the same doctrine. Let them be refuted by fair argument, and not insulted with calumnious assertion.²

The tenet of exclusive salvation does not authorize any Christian to pass a particular sentence of eternal damnation on persons who differ from him in religious belief. Invincible ignorance and invincible necessity truly such ; excuse from the guilt of heresy and schism ! We cannot be thoroughly acquainted with the dispositions of a departing soul, nor judge whether it be worthy of *love* or *hatred*. That judgment is reserved to God, who alone is acquainted with the secrets of our hearts. The necessity of being a member of the true church, to obtain salvation, is acknowledged by every description of Christians. It is, therefore, incumbent on every man to seek the truth with earnestness, and to embrace it with avidity in the important business of religion, at the risk of property, honors, and even of life itself, when they cannot be enjoyed without forfeiting our title to heaven.

Mr. Sheridan likewise asserts in the same peremptory manner, " that the *priestcraft doctrine* of exclusive salvation which has *generated* the spirit of proselytism, follows from the doctrine of papal *infallibility* as a *natural* inference ;³ of that most audacious *assumption* of pontifical arrogance—that impious *usurpation* of a divine attribute.⁴ It is *this*, he says, which has proved the fatal source of *all* the hatred, dissensions, intolerance, and persecutions, which have so frequently prevailed among Christians, and so often disgraced Christianity."⁵

Vox vox prætereque nihil.

We have already observed, that Catholics are obliged to believe as an article of their faith, that the Pope or Bishop of Rome, as successor of St. Peter, is the supreme visible head of the Church on earth, and centre of Catholic unity ; with a primacy, by divine right, of real authority and jurisdiction in the universal Church ; and that all Catholics owe him canonical respect and obedience on that account. It is likewise an

¹ " Essay," &c., p. 129. ² See an excellent work on the doctrine of exclusive salvation entitled "Charity and Truth," by H. E. Also Dr. Hay, "Sincere Christian," vol. ii. ³ " Essay," &c., p. 131. ⁴ *Ibid.* p. 130. ⁵ *Ibid.* p. 131.

article of Catholic faith, that the *Church of Christ* is infallible in her doctrinal decisions and canons on points of faith and morals; because He promised to be with her to the end of the world.¹ Catholics, therefore, are obliged to adhere implicitly to such decrees and canons of the Church assembled in general council and confirmed by the Pope, as to rules of faith. They are also obliged in like manner to submit to similar decisions and decrees of the Pope, when expressly or tacitly assented to, or not dissented from, by the majority of bishops representing and governing the Church dispersed. On these points all Catholics are agreed, as on immutable articles of their faith. But they are divided on the question of *personal* infallibility in the Pope, and independent of any expressed or tacit confirmation, approbation, or acquiescence in his decrees by the Church assembled or dispersed. No Catholic ascribes infallibility to the Pope, considered only as an individual of society, or as a writer publishing his own private opinions: no Catholic is so absurd as to consider him impeccable in any respect.

Many Catholics contend, that the Pope when teaching the universal Church, as her supreme visible head and pastor, as successor to St. Peter, and heir to the promises of special assistance made to him by JESUS CHRIST,² is infallible; and that his decrees and decisions in that capacity are to be respected as rules of faith, when they are dogmatical or confined to doctrinal points of faith and morals. Others deny this, and require the expressed or tacit acquiescence of the Church assembled or dispersed, to stamp infallibility on his dogmatical decrees. Until the Church shall decide upon this question of the schools, either opinion may be adopted by individual Catholics, without any breach of Catholic communion or peace. The Catholics of Ireland have lately declared,³ "That it is not an article of the Catholic faith, nor are they thereby required to believe or profess that the Pope is infallible," without adopting or abjuring either of the recited *opinions*, which are open to discussion while the Church continues silent about them. The infallibility of the *Church* is an article of Catholic faith:⁴ the infallibility of the Pope is not, and may be embraced or rejected as an opinion, according to the judgment formed of the arguments for and against it. The disavowal of the Pope's infallibility as an opinion made a part of an oath proposed to the English Catholics, by private authority, in the year 1791. A great majority of them objected to that and other clauses of the oath, while others of rank and respect-

¹ Matt. xxviii. 20. ² See Dr. Hay, "Sincere Christian" and other controversialists. ³ 17th March, 1792. ⁴ See Dr. Hay, *ibid*.

tability adopted the whole. The British Legislature did not avail itself of this division to reject the Petition of English Catholics, but with a liberality and magnanimity to be ever remembered with most lively gratitude by all his Majesty's Roman Catholic subjects, generously substituted the oath which the Irish Catholics had approved and taken since the year 1773, in place of the newly proposed one in England, that had caused an alarming division in the Catholic body of that kingdom.¹ It may be asked again, as it has been already several times, how can the infallibility of the Church be manifested by her decisions, whereas general councils are unfrequent and cannot be assembled without great difficulty? We answer by observing, that general councils, however useful and highly expedient on particular emergencies of the Church, are not absolutely necessary. Our Divine Redeemer promised to be with the Church for ever. His promises to the Apostles, particularly to St. Peter, and their successors, were to be realized to the end of time. As governors of the Church, under his heavenly guidance, and with his promised assistance, they have from time to time assembled together in general councils to expound the faith, and preserve it inviolate from the assaults of heretics and schismatics; but as from various circumstances these assemblies are always difficult, and sometimes impracticable, they on such occasions apply to their supreme head and primate the bishop of Rome, whose decrees on doctrinal points of faith and morals are respected by all Catholics, whether they consider him as infallible or not. The acquiescence of the majority of bishops in these decrees of the apostolic see, renders them completely decisive and infallible. The errors of the primitive heretics before the first Nicene General Council in the year 325, were condemned by the bishops of Rome. In after ages various heresies and errors were reprobated by their successors in the chair of Peter; and since the last General Council at Trent, in the sixteenth century, the erroneous doctrines of *Bajus*, *Jansenius*, *Molinos*, *Quesnel*, *Fenelon*, *De Honthcim* or *Febronius*, *Eybel*, and of numberless others on points of faith; and many erroneous

¹ See the case stated by Francis Plowden, Esq., conveyancer of the Middle Temple. London: 1691. To this learned gentleman, the Catholics of these kingdoms are much indebted for his very zealous exertions in preserving union amongst them on orthodox principles. His brother, Charles Plowden, also Rev. John Milner, of Winchester, Rev. Mr. Pilling, of London, and others, will be long remembered by British and Irish Catholics on the same account. Their firmness at a very critical period in reprobating an oath which had been condemned as unlawful, on Catholic principles, by Bishops Walmesly, Talbot, Gibson, and Douglas, the Apostolical Vicars in England; likewise by the bishops of Ireland and Scotland, by some Universities, by many Theologians, and finally, by the Holy See, renders them highly respectable. See their different publications on that interesting occasion.

propositions, destructive of Christian morality, have been anathematized by the Popes. Notwithstanding the opposite opinions of Catholics respecting the Pope's *personal* infallibility when pronouncing solemnly, or, as it is termed, *ex cathedra*, on points of faith and morals, these different condemnations, in various ages, have been uniformly approved by the Church, dispersed and represented by the majority of the bishops; this is fully sufficient to preserve the living authority and infallibility of the *Church*, which is an article of Catholic faith. No Pope has ever *usurped* or *assumed* the attribute of *personal* infallibility, as essentially connected with his primacy of jurisdiction in the universal Church, which, as all Catholics believe, he enjoys by divine right, *jure divino*. We defy Mr. Sheridan, or any other, to prove, that *one* in the long catalogue of Popes has ever proposed the *personal* infallibility of the bishops of Rome, as we have explained it, and as Catholics understand it, to the universal Church, *to be believed and professed by the faithful as an article of Catholic faith*. A limited infallibility is ascribed by some Catholics to the successors of St. Peter. They never *impiously arrogated* it to themselves, as Mr. Sheridan pretends. Nor would he discover any *impiety* in the writings of Catholic theologians that ascribe a limited infallibility to the Popes. We beseech him to read the advocates of that *opinion*, before he again qualifies it as *impious*. The Pope's *personal* infallibility is not, nor was it ever (we repeat it) an article of Catholic faith; wherefore neither Paul IV., nor any other Pope at any time to the present, would have excommunicated the Irish Roman Catholics for declaring, as they have done, "*that the Pope's infallibility is not an article of Catholic faith, and that they are not thereby required to believe or profess that the Pope is infallible.*"

Neither is the doctrine of exclusive salvation, as explained above, a corollary of the Pope's infallibility, as the learned gentleman also asserts;¹ nor is it necessarily connected with it.

Catholics, however divided on the question of Papal infallibility, are unanimous in asserting the doctrine of exclusive salvation in the *one* true Faith and Church. We have remarked that this doctrine is not peculiar to them. How, then, can such general doctrine, admitted by all who acknowledge the Scriptures as a rule of faith, be the necessary consequence or corollary of the Pope's *personal* infallibility, which is not admitted by some Catholics, and is denied by all who are not in communion with the See of Rome? No general conclusion can be drawn from premises which are not generally admitted, and much less from premises that are denied. Mr. Sheridan

¹ "Essay," &c., p. 132.

is equally illogical when he says :¹—" If the Pope be not infallible, it *cannot* be criminal to differ from him, and not being criminal, it cannot be *punishable*." This proposition requires explanation, as conclusions may be drawn from it subversive not only of the Pope's authority, but likewise of the obedience due to kings and superiors of every kind. A modern leveller might take occasion from it to argue thus:—" If the king, the lord lieutenant, the legislature, the privy council, the judges, the magistrates, the bishops, our generals, and other superiors, be not infallible, it *cannot be criminal* to differ from them ; and not being criminal, it cannot be *punishable* : but neither His Majesty, nor any one of the above-mentioned, nor all of them together are infallible : therefore, it is not *criminal* nor *punishable* to differ from them." We do not wish to insinuate that Mr. Sheridan is an advocate for such doctrine.

Such Catholics as deny a limited infallibility in the Pope, acknowledge his authority as supreme visible head of the universal Church. They obey him in that quality, which does not necessarily imply infallibility, and assent to his dogmatical decrees, when not dissented from by the Church assembled in General Council, or dispersed speaking by the majority of bishops. These decrees are assented to by such Catholics, not on account of any *personal* infallibility in the Pope, which they deny, but on the authority of the *Church*, which they believe infallible.²

We have observed that the Pope's primacy of jurisdiction is an article of Catholic faith. Catholics owe him respect and canonical obedience on that account. Every bishop is entitled to canonical obedience when exercising his spiritual and ecclesiastical jurisdiction within the limits of his diocese ; not because he is infallible, which no one admits, but because he is authorized to govern and direct the flock assigned to him by the Church, as their pastor and superior. Ecclesiastical supremacy and infallibility are not to be confounded : they are perfectly distinct.

In consequence of his primacy, the Pope exercises spiritual and ecclesiastical jurisdiction in the universal Church. Communion with the Holy See has ever been considered as essential to Catholic union. " But the patronage of the Roman Catholic Hierarchy," Mr. Sheridan observes, " though now in the hands of an ecclesiastic, is a *temporal* power to all intents and purposes. The nomination to bishoprics is a *temporal* power, a power now in the hands of laymen, in the hands of the respective sovereigns of every country ; and

¹ " Essay," &c., p. 132.

² See Dr. Hay, *Ibid.* and our Catechisms.

nowhere bestowed by ecclesiastical authority, excepting in the case of the titular bishops of Ireland.¹

This statement of the learned gentleman is far from being exact. Patronage, as distinguished from canonical institution, without which Catholic ecclesiastics cannot exercise clerical jurisdiction, is frequently in the hands of laymen. The right of exercising this patronage, of presenting or nominating to benefices, is a *privilege granted by the Church* to particular families, or corporate bodies, whose ancestors, predecessors, or themselves, have rendered important services to religion, by protection, donation, or otherwise. The exercise of this right does not, however, constitute the pastor.

The person presented or nominated to a parish by any one enjoying the right of patronage, is to be examined by the bishop, who judges of his information, conduct, and general fitness for the cure, and who alone can give him canonical institution and ecclesiastical jurisdiction. Persons nominated by privileged families or others, are frequently declared unqualified by the bishops: in such cases, another and another must be presented in due time and canonical form; otherwise, the right of presenting is lost for that time, and sometimes entirely forfeited. Such are the dispositions of our canons respecting the right of presentation to parishes.² No lay person can, without this privilege, exercise any right of presentation or nomination to rectories or parishes. As to the bishops, who are successors of the apostles, and appointed *by the Holy Ghost to govern the Church of God*,³ their ministry, as *ambassadors of Christ*,⁴ and *dispensers of the mysteries of God*,⁵ is eminently spiritual and ecclesiastical; and as such is perfectly independent of any temporal power or authority. *I send you*, said Jesus Christ to the apostles, *as the Father hath sent me*.⁶ *Go, teach all nations*.⁷ He erected the edifice of his Church on the apostles, and principally on St. Peter.⁸ From them only, and not from any earthly power, did their successors to the present day receive that divine mission, that commission to teach, which was originally given to St. Peter and the other apostles by our divine Redeemer, who could not have it from any other than his heavenly Father.

The primitive fathers confirm this divine legation of the apostles and their successors, the bishops, to whom the government of the Church is committed. "Let no one," says St. Ignatius, "do anything concerning the Church without the

¹ "Essay," &c., p. 134. ² Concil. Trident. sess. xxv., item *jus canonicum commune*. ³ Acts xx. 28. ⁴ Eph. vi. 20. ⁵ 1 Cor. iv. 1. ⁶ John xx. 21. ⁷ Matth. xxviii. 19. ⁸ Matth. xiv. 18, 19. John x. 16., Ibid. xxi., Luke xxii. 31., and elsewhere in the Scriptures. See Dr. Hay's "Sincere Christian," vol. 1.

bishop.” Tertullian desires “the priests and deacons not to baptize without permission from the bishop, for the honour of the Church;”² and the canons of the apostles prohibit priests and deacons from officiating without consulting the bishop, and obtaining his consent, “because the people being committed to the care of the bishop, he is answerable for their souls.”³ St. Irenæus,⁴ St. Cyprian,⁵ St. Firmilian,⁶ St. Jerome,⁷ and all the succeeding fathers, frequently repeat the same doctrine.⁸

The apostles appointed their own immediate successors. By them *Linus* was placed in the chair of Peter,⁹ *Polycarp* in the See of Smyrna,¹⁰ and St. John gave bishops to several cities in Asia.¹¹ St. Peter on leaving Antioch appointed *Evodius* his successor.¹² On their decease, the clergy elected the bishops in presence of the people, then not numerous, and generally saints were called upon to attest the conduct of the persons that might be elected, lest an improper choice should be made; and that, as St. Cyprian observes, “the bishop might be elected before the people acquainted with the conduct of each,” and also, “that the crimes of the bad and merits of the good might be published, to render that ordination just and lawful, which had been examined by the judgment and good will of all.”¹³ The good will of the people and election of the clergy were not always acquiesced in by the metropolitan and provincial bishops, who, and particularly the metropolitan, finally appointed to the vacant sees; for, as Pope Celestine I. remarked:¹⁴ “The people ought to be directed, not followed; and it is our duty, when they are ignorant of what they should or should not do, to advise them, and not to agree with them.”

In the beginning, all the people, being few, were present at these elections: afterwards, to prevent confusion and disorder, the principal and most sensible only assisted at them.¹⁵ The people in either case never concurred in the *election*, except by force, and contrary to the canons. The choice made by the clergy in presence of the people was but a preliminary to the final and real appointment of a bishop, which was reserved to the bishops of the province, and principally to the metropolitan, who frequently rejected the person chosen by the clergy before the people, as unfit.¹⁶

¹ Epist. ad Magnes. ² De Bapt. cap. 17. ³ Can. 38. ⁴ Lib. 3, cap. 3.
⁵ Epist. 3, 27, 66, Num. 3. ⁶ Apud Cyp. Ep. 73. ⁷ Ep. 54 ad. Marc. ⁸ Communiter et passim. ⁹ Irenæus lib. 3, cap. 3; Euseb. Hist. lib. 3, cap. 2 et 4.
¹⁰ Hieron. de Script. Eccl. tom. 4, cap. 17. ¹¹ Idem ibid. cap. 9. ¹² Chrysost. Hom. in S. Ignat. ¹³ Ep. 68. p. 114, edit. Paris. ¹⁴ Ep. 5, ad Episcop. Apul. et Calab. ¹⁵ St. Celestine died in 440. ¹⁶ Vide Bellarm. de Clericis, lib. 1, cap. 5, ed. Ven. De Marca. Concord. Sac. et Imp. lib. 8, cap. 2. Thomass. vet. et nov. disc. lib. 2, cap. 1. Sixtus Senen. lib. 5, Bibl. ¹⁷ Concil. Nic. can. 4, tom. 2. Col. Labb. item Devoti Instit. Can. Tom. 1, Titulo v.

When the metropolitans apprehended disturbances at an approaching election, they frequently deputed a bishop in quality of visitor to the clergy and laity of the vacant see, with a commission to pacify and unite them. In these cases, the clergy did not proceed to an election, but preferred a recommendation or petition in favour of some one, signed by them and the people, to the visitor, which, after he had confirmed it by a written sentence or decree, was presented to the metropolitan, who had always the principal share in these appointments, and who, after consulting with the bishops of his province, ratified or laid aside the recommendation, as he thought most advisable for the service and good of the Church. This appears from the letters of Pope St. Gregory the Great.¹ Several forms of these decrees are preserved by Baluze.²

After the religion of Christ had been embraced by entire provinces and kingdoms, the former discipline as to the appointment of bishops became impracticable. The multiplication of Christians was not always accompanied with the zeal and fervour of primitive times. Too many were influenced by a spirit of party, and became factious; the meetings appointed to recommend bishops were tumultuous, and often sanguinary. Under the pretext of preserving peace, magistrates and governors assisted at them with soldiers, to forward their private interested views.

To prevent those enormities in future, the right of electing bishops was confined to the cathedral chapters or prebendaries in the twelfth century. This discipline is expressly sanctioned by the decretals of Gregory IX., who died in 1241.³ This regulation lessened, but did not entirely remove, the disorders. Partisans forcibly attended at the elections with arms, and frequently prevented them by riot and bloodshed. The canon law is filled with recitals of the feuds and dissensions occasioned by them. Leo X. also mentions some in his confirmation of an agreement between him and Francis I. of France. *Thomasinus* likewise relates several instances of such factious proceedings, particularly in France,⁴ where many chapters were deprived of their privileges to elect.⁵ Pope Innocent IV., about the middle of the thirteenth century, refused to restore it to the canons or prebendaries of Rheims, "lest," as he says in his letter to them, "ye should, by again abusing our apostolical permission, rend asunder the See of Rheims."⁶ A legate of Adrian V., who presided at an election for the See of *Bezier*, in 1276, excommunicated the factious authors of great riots

¹ Praesertim, lib. 1. 6, et 13. Epist. Edit. Paris: 1705.

promot. Epis. Edit. Venet.

⁴ Thom. 2, lib. 2, cap. 33.

⁵ Ibid.

⁶ Ibid.

² Formul. Antq.

Vide Devoti ibid.

and atrocities on the occasion; and observes, that *in many places the elections had been effectually prevented by the multitude of people assembled, and encouraged by the children of iniquity.*¹ This is mentioned in a canon of that Synod, which also denounces other punishments against the guilty.² These punishments were renewed in a Synod at *Auch*, in Gascony, assembled in the year 1279.³

At length, Clement V.⁴ and Benedict XII.⁵ in the fourteenth century reserved the election of bishops in several cathedral churches to the Apostolic See. This reservation became universal shortly after, on account of the abuses which generally prevailed in the capitular elections; but was afterwards modified by concordates, or agreements, whereby the privilege of nominating, presenting, or postulating to vacant sees, was granted by the Popes to sovereign princes, as protectors and benefactors of the Church.

The agreement between *Denis*, King of Portugal, and the clergy of that kingdom, in 1289, confirmed by Pope Nicholas IV., is the first we read of. It was followed by another between Nicholas V. and the German nation in 1448, restoring the privilege of election to the chapters, and preserving the right of confirmation and institution to the Holy See. By the concordate between Leo X. and Francis I. of France, at Bologna, in Italy, in the year 1515, the Kings of France were privileged to nominate to the vacant sees in their dominions, under conditions usually stipulated in all similar agreements. The persons proposed must be graduates in theology or canon law, of a certain age, and of exemplary conduct. When a vacancy occurs, three are proposed by the king. On receiving the royal presentation or nomination, ecclesiastical commissaries are appointed by the Pope to examine whether the persons thus named are qualified. If the report of the commissaries be favourable, he fixes on one, commonly the first of the three named by the king. He proposes him afterwards in consistory, and if no solid objection be made by the cardinals, the person thus named and chosen is appointed bishop, by letters patent styled *Bulla*, empowering him to exercise ecclesiastical jurisdiction in the vacant see, according to the canons, &c., &c. The kings of Hungary, Spain, and other Catholic princes, are privileged in like manner.

The privileges granted to Catholic sovereigns, as protectors and benefactors of the Church instead of derogating from the right of the Pope, inherent to his spiritual and ecclesiastical

¹ Apud Labb. Col. Concil.
de præbend. inter communes.

² Ibid.

³ Ibid.

⁴ Extravag. Etsi in temp.

⁵ Extravag. ad regimen eodem titulo.

primacy, to grant jurisdiction by canonical institution—are a decided acknowledgment of it.

Since these privileges were granted, the Popes have constantly exerted their exclusive right of institution, and frequently refused it to ecclesiastics nominated to vacant sees by privileged princes, in cases where such ecclesiastics were judged unworthy or unqualified, or for other reasons. Even modern history furnishes examples of this kind. Innocent XI., at the end of the last century, persisted in his refusal to acquiesce in the nomination of thirty persons to vacant sees in France, notwithstanding the earnest solicitations of Louis XIV., nor did Innocent XII. agree to the promotion of these ecclesiastics until after they had removed suspicions of their principles formed at Rome, and acknowledged their canonical obedience to the Holy See by letters to His Holiness. The present Pope Pius VI. [1793] refused, during a late serious difference with the court of Naples, to grant institution to any of the ecclesiastics nominated to vacant sees by his Sicilian Majesty. When this difference was accommodated, there were more than forty sees without bishops in the two Sicilies. Neither Louis XIV. nor his Sicilian Majesty, nor other Catholic princes in their situation, conceived their rights invaded by these or similar refusals. They never pleaded or claimed a right to invest bishops with anything more than revenues, privileges, honours, and other temporalities generally annexed to the episcopal dignity in Catholic states. The patronage of the Roman Catholic Hierarchy as such, is not, then, as Mr. Sheridan asserts, *a temporal power to all intents and purposes in this, or any other country.* As conferring canonical jurisdiction, it is entirely spiritual and ecclesiastical. It is of a superior order, and perfectly independent of the right enjoyed by special privilege of the Church, to nominate or present to bishoprics and rectories, on certain stipulated conditions, and not otherwise.

The Church being independent of the State in all matters purely ecclesiastical, is paramount in the regulation of her discipline, which has varied by her authority, according as circumstances required. The different modes observed in the election and appointment of bishops were sanctioned by it; and all prove, that declared communion with the See of Rome was considered so indispensably necessary to exercise the episcopal ministry in a canonical manner, that no one was acknowledged as bishop who did not enjoy it; nor was it lawful, as St. Augustine remarks, for any bishop to write to another prelate until that communion was announced by the Apostolic See,¹ in consequence of letters styled *formed or*

¹ Lib. 3. contra Cresc. cap. 34, tom. 9, edit. Ant. 1700.

communicatory, addressed by the bishop-elect, or by his metropolitan, to the bishop of Rome. By means of these communicatory letters, bishops were, as St. Optatus mentions,¹ associated with the successor of St. Peter, and distinguished from heretical and schismatical prelates.² The Emperor Justinian declares, "that he will never suffer what concerns the Church to be determined, without referring it to the Pope, as he is the head of all the most holy priests of God."³ All the primitive fathers speak in like manner.⁴ The authority exercised by ancient metropolitans in confirming or rejecting the election of a bishop made by the clergy in presence of the people, was not founded on any inherent or divine right. It derived entirely, as does every other exercise of metropolitan jurisdiction *precisely* such, from the Church, and was regulated by her discipline, which is changeable, and has been changed by her authority only. The institution of metropolitans originated, probably, in the practice of the apostles, who committed the care of all the churches in the island of Crete to *Titus*, and of all those in Asia to *Timothy*.⁵ The spiritual and ecclesiastical jurisdiction of the bishop of Rome as successor to St. Peter is not limited to any province or kingdom : it extends by divine right to the Christian Church in general, and to every particular see in Christendom. Hence, the canons establish that the care of all churches or sees belongs to him.⁶ This authority was exercised in different ways during the earlier ages of the Church with respect to the appointment of bishops. Metropolitans, so called from the metropolis of a province where they resided, were established before the first General Council at Nice, in the year 325, as they are mentioned in the sixth and seventh canons thereof.⁷ Their authority in a province was not established till their communion with the See of Rome was acknowledged by *formed* or communicatory letters from thence. Sometimes this communion, authority, and jurisdiction, were authenticated by the transmission of the *Pall*. At other times, the metropolitans and bishops of considerable sees were confirmed by legates or vicars of the Holy See in different provinces. The bishops of Thessalonica were vicars of the Apostolic See in Macedon, Achaia, &c; those of Arles, of Seville, and not unfrequently of Constantinople,

¹ S. Opt. Milev. lib. 2. contra Donatist. cap. 3, et seq. De formatis vide Dupinium in eundem locum Optati. ² S. Opt. Milev. ibid. ³ "Nec enim patimur, ut quidquam eorum, quae ad ecclesiae statum spectant, non ad ejusdem etiam Beatitude referatur, cum ea Caput sit omnium sanctissimorum Dei Sacerdotum."—Just. Imp. in Ep. ad Epiphanius Constantinop.—Vide Cod. lib. 1, Tit. 1, lege 7. ⁴ Confer Marnacchium, seu Pistum Alethinum Ep. iii. ⁵ Vide Chrysost. hom. 2 in Tit. et in 1 Timoth. Euseb. Hist. Eccles. lib. 3. ⁶ Confer. Concil. Trident. sess. xxiv. de Reform. ⁷ Vide Userium de Orig. Episcop. et Metrop.; item Concil. Antioch. can. ix. Concil. Taur. can. ii. Concil. Calcedonen. can. xii. Concil. Trul. can. xxxviii.

had the same authority in Gaul, in Spain, and a considerable part of the East. There were similar vicars in other places.¹ Martin I. appointed the bishop of Philadelphia, in Asia, his vicar in the sixth century, with instructions "to regulate the churches in these parts with propriety, and appoint bishops in all of them, by the spiritual power granted him from the Lord, by himself (*the Pope*), or by the authority of holy Peter, Prince of the Apostles."² Pope St. Gelase, in the fifth century, speaking of bishops, says, that it was an old-established rule with them, especially with the metropolitans (*ecclesiarum magistri*) to apply to the chair of Peter immediately after their election, "requesting to receive from thence the most strengthening confirmation of their solidity and firmness; to show thereby to all that the Church of Christ is one and indissoluble everywhere."³

In the fourth age, some bishops were obliged to repair to Rome from distant parts before their consecration, on account of the abuses which prevailed at their elections.⁴

Pope St. Cornelius in the third century, not only deposed all the bishops who had assisted at the consecration of *Novatian*, but likewise appointed others, and sent them to occupy the vacant sees, without any opposition from St. Cyprian or other metropolitans, who all applauded him.⁵ St. Irenæus, in the second age, establishes the supremacy of the Holy See in the most unequivocal terms. We have transcribed them. The Emperor Theodosius sent an embassy to Pope St. Boniface I., to obtain the *formed* or communicatory letters in favour of *Nectarius*, metropolitan-elect of Constantinople.⁶ Marcian made the same application to Pope St. Leo the Great in favour of Anatolius, elected to that metropolis.⁷ The primitive Fathers are unanimous on the supreme and general jurisdiction exercised by the bishops of Rome, and acknowledged by general councils in all ages.⁸

¹ Historici Ecclesiastici et Concilia passim. ² Ut ecclesias in illis partibus decenter ordinaret et in iis omnibus episcopos crearet, permissa ei a Domino per (pontificem). sive per auctoritatem sancti, et principis Apostolorum Petri spirituali potestate. Epist. x. ad Petrum Vir. ill. et xi. ad eccl. Hieros. et Antioch. ³ Sui Sacerdotii sumpta principia . . . Mittebant, suae inde soliditatis gravissima firmitatis roboramenta poscentes. Gelas. Epist. viii. quae tractatus inscribitur. ⁴ Ut sacrorum electi Praesides, Romani de longinquo etiam aliquando venirent ordinandi ut digni essent plebis, suoque iudicio comprobari, S. Siricius Papa Ep. vi. ad diversos Episcopos. tom. i. Epist. Rom. Pont. Edit. Paris: 1721. ⁵ S. Cornel. Epist. xi. ad Fab. Antioch. tom. i., Epist. Rom. Pont. Edit. Paris: 1721. ⁶ Clementissimae recordationis princeps Theodosius Nectarii ordinationem, propterea quod in nostra notione non esset, habere non existimans firmitatem, missis a latere suo aulicis cum episcopis, formatam huic a Sede Apostolica dirigi regulariter deposcit, qua ejus sacerdotium roboraretur. S. Bonifacius I. Epist. ad Rufum Thessal., &c., tom. i. Epist. Rom. Pont. ⁷ S. Greg. lib. v. Ep. xxi. tom. vii. ⁸ Consule Mamacchium in Epist. ad Justinum Febronium, et eundem in epist. ad Eybel. Item de l'autorité des deux puissances passim: et Devoti Instit. Can. tom. i., Edit. Rom. 1785.

This universal and supreme jurisdiction of the bishops of Rome in all spiritual and ecclesiastical concerns, has been manifested in primitive ages, not only by the grant of canonical institution to the metropolitans by *formed* (*litteræ formatæ*) or communicatory letters from them,¹ by transmission of the Pall, by means of vicars in different provinces, and otherwise as we have remarked; but likewise by the suspension, deprivation, and other canonical punishment of bishops, invested with the metropolitical and patriarchal dignity, in all parts of the world. The same authority has been constantly exercised in the erection, suppression, and union of sees; in the elevation of them to the metropolitical, primatial, and patriarchal dignity and jurisdiction; in the translation of bishops, and in a variety of other instances unnecessary to mention. They are detailed by the ancient Fathers, by general and other councils, by our canons, and in the history of the Church. Under the different modes or forms of electing or appointing bishops in ancient or modern times, and adopted by authority of the Church, communion with the Holy See was considered as of indispensable necessity.

Hence it is, that Roman Catholic bishops of every rank style themselves in their public acts—*Bishops by favor or grace or authority of the holy Apostolical See*. This form has been general these many centuries past, especially in all the western churches.² St. Leo the Great alludes to it in a letter to the Emperor Marcian of the year 452, concerning *Anatolius*, who had been placed in the See of Constantinople, in these words: "He (*Anatolius*) should take care not to disturb, by the depravity of any desire, what it is known he has obtained *by our kindness* (or), *by our favour* (or) *grace*."³ According to the present discipline, sanctioned by the practice of many centuries, authorized by general councils, and confirmed by the different concordates or agreements, whereby Catholic princes, as protectors and benefactors of the Church, are privileged to present or nominate to bishoprics under certain conditions; "the metropolitans cannot confer ecclesiastical jurisdiction (on their suffragan bishops) in any manner. Whatever power they anciently enjoyed in that respect, is

¹ The communicatory letters from the bishops to the Holy See were likewise called *formatæ*.

² *N.N. Miseratione divina*; et S. Sedis Apostolicæ Gratia Episcopus vel Archiepiscopus, &c. The French bishops frequently write, "et S. Sedis Apostolicæ Auctoritate," which is still stronger than *Gratia*. Some bishops say: "Dei et S. Sedis Apostolicæ Gratia."—*Vide* Marnacchium loc. cit. et Zacchariam Diss. Lat. Hist. tom. ii. Fulginiae, 1781.

³ Custodire debuit (*Anatolius*) ut quod "nostro beneficio (seu) Gratia nostra." ἡμετέρα χάρις, noscitur consequuntur, nullius cupiditatis pravitate turbaret. S. Leo. Ep. lxxix., cap. ii. et Epist. lxxx. ibid. necnon Epist. lxxxii., ad Julianum Episcopum Coensem.

now exercised exclusively by the Apostolical See, from which it originally proceeded."¹ The Council of Trent expressly declares, "that the Bishop of Rome, from the duty of his office, is to appoint pastors for every see."² Wherefore there can be no lawful consecration of a bishop, at least in the Latin Church, without an injunction from the Apostolical See; nor any canonical mission, except from ecclesiastical authority.³

The great Bossuet,⁴ who is justly regarded as one of the most illustrious bishops of the Church of France, and who cannot be suspected of flattery, thus expresses himself on this subject :—" Rome, predestined to be the chief seat of religion, should be, on that account, the fit See of St. Peter; wherefore the eternal chair of Peter has been established and fixed in Rome. It is that Roman Church which, being taught by St. Peter and his successors, is unacquainted with heresy. . . . Thus, the Roman Church is always a virgin, and the Roman faith has been always the faith of the Church. We steadfastly believe what has been always believed; the same voice is heard everywhere; and Peter resides in his successors, the foundation of the faithful. It is Jesus Christ who has said: 'Heaven and earth shall pass away, but my words shall not pass away.'"

¹ Haec porro jurisdictionis conferendae potestas ex nova disciplina a pluribus saeculis jam recepta, a conciliis generalibus, et ab ipsis concordatis confirmata, ne ad Metropolitanos quidem potest ullo modo attingere, utpote quae illuc reversa, unde discesserat, unice residet penes Apostolicam Sedem.—Pius VI. Epist. sub die 13 Aprilis, 1791, ad Clerum et populum gallicanum.

² "Romanus Pontifex ex muneris sui officio Pastores singulis Ecclesiis praeficiat."—Concil. Trident., sess. xxiv., cap. i. de Reform.

³ Si quis dixerit . . . eos qui nec ab ecclesiastica et canonica potestate rite ordinati, nec missi sunt, sed aliunde veniunt, legitimos esse verbi et sacramentorum ministros, anathema sit —Ibid. sess. xxiii., can. vii.

⁴ Bossuet. Sermon sur l'Unité de l'Eglise.

(To be continued.)

THEOLOGICAL QUESTION—RESERVED CASES.

A CORRESPONDENT writes:—"I have been greatly embarrassed by finding that in the latest Roman Edition of *Gury's Moral Theology*, an opinion is put forward regarding absolution from reserved cases, which, so far as I can see, is altogether at variance with what I had been accustomed to regard as the generally received and practically certain opinion of approved theologians.

"In answer to the question, whether an ordinary confessor can absolve from a reserved sin, which is reserved only in the diocese where he is authorized to hear confessions, but not reserved in the diocese of the penitent, Gury in his earlier editions answered briefly and decidedly in the negative. The confessor, he said, has not received jurisdiction to absolve from this sin: therefore, he cannot absolve from it, whether the penitent belongs to another diocese, or to his own.

"But in the latest (Ballerini) edition, I find a totally different treatment of the question.

"Gury, in the revised text of that edition, states indeed that *modern authors more commonly* hold that for the reason already indicated, a confessor cannot absolve in the case contemplated. But he adds that some even of the modern writers, *cum antiquorum communissima sententia*, teach the contrary. And for this reason:—The jurisdiction by which a confessor is empowered to hear the confession of a penitent who belongs to another diocese, comes not from the Bishop of the confessor—the Bishop of the place where the confession is heard—but from the Bishop of the penitent: and as the sin in question is not reserved by that Bishop in his own diocese, it is not to be supposed that he reserves it from the jurisdiction with which he invests confessors of other dioceses, to whom any of his subjects may present themselves for absolution.

"Then I find that this mode of viewing the question—which I should regard as totally subversive of all the practical instruction that I received upon this subject during my college course—is endorsed and, *more suo*, vigorously sustained by Father Ballerini in an elaborate Note.

"Is it, then, the approved opinion, to be followed in practice?"

Before directly answering this important question, it may be well to remark that the opinion referred to is not, in reality, to be found "in the latest Roman edition of Gury."

It is, no doubt, put forward in both the editions brought out by Father Ballerini—and not merely in the annotations of the editor, but in the text of Gury itself, as it stands in those editions. It is, indeed, one of the most notable of the many instances in which Father Gury,—so far as his text as it stands in the Ballerini editions may be taken as an indication of his views,—adopted in the closing years of his life opinions entirely at variance with those which he had previously put forward in the many editions of his now standard work.

But it is a fact not perhaps devoid of significance, that in a still later Roman edition—the latest, in fact, hitherto published—which has been brought out within the last few years, at the Propaganda press, the text of Gury is restored to the form in which it stood in the editions published previously to those to which Father Ballerini's Notes are appended.

As to the question proposed by our correspondent, it seems to present but little difficulty. It is to be answered in the affirmative or negative, according as we accept, as our starting point, the rule laid down in Father Ballerini's Note, or that which is expressed with so much clearness and accuracy by Gury, in all the other editions of his work.

In those editions—taking, for instance, the Roman editions of 1862 and of 1873,—we read :—"Casus iste et plures alii similes, qui a Theologis proponuntur, *hac unica* solvuntur *regula*, nempe : *Reservatio afficit Confessarium*, non vero poenitentem. Attende igitur ad hoc solum, utrum Confessarii potestas restricta sit necne. S. Lig. n. 592." And the practical application of this principle to the case before us, as laid down by Gury, is, that a confessor cannot absolve from a sin which is reserved in his own diocese, whether it be reserved or not, in the diocese of the penitent.¹

On the other hand, we have the diametrically opposite rule laid down by Father Ballerini :—"Jurisdictionis major minorve restrictio, modus nempe ac mensura reservationis, quando de advena seu peregrino agatur, *e legibus diocesis ad quam hic pertinet*, desumi debet, *minime vero e legibus reservationis quas Ordinarius sacerdotis pro suis subditis praestituerit.*"²

In reference to this rule, it has been well observed that if it were to be adhered to, no confessor in a seaport town—such, for instance, as Liverpool—could be regarded as sufficiently prepared to undertake the hearing of confessions, if he were not furnished with lists of the reserved cases for almost every diocese throughout the Church.

It is, in truth, unnecessary to undertake a refutation of a principle which leads to an inference so extravagant as this. An elaborate chapter of the Redemptorist reply to Father Ballerini has, however, been devoted to it—the writers of which not unnaturally lay special stress on the fact, that a long series of theologians, whose opinions they quote in detail, are decidedly adverse to it.

But the decree of the Sacred Penitentiary, which—apropos of our correspondent's question—is published among the Documents in this number of the RECORD, will, no doubt, be regarded by him as sufficiently explicit to dispense with the necessity of any theological disquisition on the point.¹ It was issued by the Sacred Penitentiary several years after the publication of the second and revised edition of Father Ballerini's Notes, and—as appears from the terms in which the case is stated—in reply to an interrogator whom the assertions of Father Ballerini, however emphatic, had failed to convince that the opinion in question was in accordance with the common teaching of theologians, or that it was sufficiently sustained by theological reasoning to warrant him in acting upon it, in the discharge of his duty as confessor.

W. J. W.

DOCUMENTS.

I.—BRIEF REGARDING THE BLESSING IN ARTICULO MORTIS.

THE following Brief, empowering all Patriarchs, Archbishops, Bishops, Vicars-Apostolic, and other Prefects or Superiors of Missions in countries subject to the jurisdiction of the Propaganda, to communicate to all the priests of their respective dioceses or missions, the privilege of granting, in the usual form, the Blessing and Plenary Indulgence to the faithful *in articulo mortis*, will be read with interest.

It removes any doubt which might otherwise be supposed to exist as to the competence of a Bishop, in such a country as Ireland, to delegate this faculty generally to all the confessors of his diocese.²

¹ See *infra*, page 44.

² See O'KANE. *Notes on the Rubrics of the Roman Ritual*, nn. 959, 965-7.

EX AUDIENTIA SANCTISSIMI D.N. CLEMENTIS PAPAE XIV.,
HABITA 5 APRILIS, 1772.

Ne Christifidelibus inter Haereticos et Infideles in qualibet Orbis parte degentibus et in ultimo suae vitae discrimine constitutis ea spiritualia auxilia desint quae Catholica Pia Mater Ecclesia filiis suis a saeculo recedentibus solet misericorditer impertiri, Sanctissimus Dominus noster Clemens divina Providentia, Papa XIV. me infrascripto Sacrae Congregationis de Propaganda Fide Secretario referente, pro eximia Charitate, qua illos paterne complectitur, omnibus et singulis RR., PP., DD., Patriarchis, Archiepiscopis, Episcopis, Vicariis Apostolicis, necnon RR. Praefectis seu Superioribus Missionum tam Cleri Saecularis quam Regularis, inter Infideles et Haereticos, ut supra, modo existentibus seu quocunque Tempore exstituris, peramanter concedit Facultatem impertiendi Benedictionem cum Indulgentia Plenaria Fidelibus praedictis ad extremum Agonem redactis : Cum ea etiam extensione ut Facultatem hujusmodi Sacerdotibus et respective Missionariis, eorum Jurisdictioni subjectis, pro locis tamen suarum Dioecesium vel pro Missionum Districtibus tantum, communicare possint et valeant : Dummodo in hac Benedictione impertienda servetur Formula praescripta a san. Mem. Benedicto XIV. in Constitutione data 9 Aprilis, 1747, quae incipit *Pia Mater*, inferius registranda.¹

Quoniam autem facile continget ut aliqui ex praedictis Christifidelibus ex hac vita decedant, quin Ecclesiae Sacramentis fuerint muniti, et absque Sacerdotis cujuslibet assistentia ; ideo Sanctitas sua, de uberi Apostolicae Benignitatis Fonte, etiam illis Plenariam Indulgentiam elargitur, si contriti Nomen JESU, corde saltem, invocaverint, et mortem, de manu Domini ea, qua decet, christiana animi demissione, et spiritus humilitate susceperint, animamque in manus Creatoris sui commendaverint.

Quae postrema Decreti pars, ut Christifidelibus omnibus innotescat, eam in suis Dioecesibus ac Missionibus, Antistites et Superiores memorati identidem, et praesertim sanctae Visitationis tempore publicare curent et satagant.

Datum ex Aedibus Sac. Congregationis praedictae die 5 Aprilis, 1772.

STEPHANUS BORGIA, *Secretarius*.

¹ To the original Brief, a transcript of which may be seen in De Burgo's *Hibernia Dominicana* (Supplement, page 936), the ordinary form as prescribed by Benedict XIV., is appended. We have not deemed it necessary to insert it here, as it is to be found in all modern editions of the Roman Breviary and Diurnal.

II.—DECREE OF THE SACRED PENITENTIARY REGARDING RESERVED CASES.

Eminentissime ac Reverendissime Domine. Infrascriptus sacerdos confessor ad pedes Eminentiae Vestrae summa cum reverentia provolutus, dubia quae sequuntur humillime exponit, ad anxietatem conscientiae suae deponendam :

CASUS PRIMUS.

Titius sacerdos ad tribunal poenitentiae accedens peccata exponit partim simpliciter reservata, partim etiam cum censura episcopali, *in diocesi confessarii*. Dolet se hic, et humaniter admonet fratrem, ut se sistat habenti facultatem : sed ille instat pro absolutione, et dicit : quod confessor, cum non sit iudex opinionum, potest et debet absolvere poenitentem qui vult sequi opinionem non solum probabilem, sed etiam communissimam inter Theologos antiquos et viventes. Confessor firmus in sua sententia non acquiescit, et inabsolutum dimittit poenitentem.

Quaeritur 1° Utrum confessor bene se gessit ? 2° Potest semper in casu ita se gerere ?

CASUS SECUNDUS.

Confessor simplex, praesente alio facultatem habente, in periculo mortis, directe et sine admonitione de obligatione adeundi superiorem, si convalescat, absolvit peccata cum censuris reservata ; iudicans se habere hanc facultatem a Tridentino, et quia multi viventes Theologi hoc idem docent.

Quaeritur utrum confessor hic inquietandus et reprehendus sit.

• 24 Octobris, 1873.

Sacra Poenitentiaria, consideratis expositis, respondet :

Quoad 1^m casum, *Ad utrumque affirmative*.

Quoad alterum casum, *Orator consulat probatos auctores*.

Datum Romae in S. Poenitentiaria die 21 Novembris, 1873.

Loc. ✠ Sig.

A. PELLEGRINI, S. P. Reg.

HIP. CANONICUS PALOMBI, S. P. Subst.

THE IRISH ECCLESIASTICAL RECORD.

DECEMBER, 1875.

ON DOMICILE, *QUASI* DOMICILE, AND THE QUESTION OF "SIMPLE HABITATION."

(Continued from page 58.)

THANKS to the Bishop of Kerry, I am able to place before the readers of the RECORD some additional evidence of the view taken by the great central authority of the questions of Domicile, *quasi* Domicile, and Simple Habitation. The late venerable Dr. Grant, Bishop of Southwark, had given the subject his particular attention, and in addition to the important answers of the Roman Congregations obtained by himself, had taken note of some valuable declarations illustrative of it, issued on various occasions to other inquirers, but so little known as to be seldom, if ever, brought forward in its discussion. He had some of the decisions embodied in the Diocesan Synod of Southwark, celebrated under his presidentship, for the instruction of his priests; the others he transmitted in the original documents to Dr. Moriarty, who kindly placed them at my disposal. They will be found to form a suitable supplement to the essay in the November number of the RECORD.

The decision amongst them, to which I will invite attention first, is called the

CANADIAN CASE.

An application, such as had been made to Urban VIII. by the Archbishop of Cologne, in the year 1626, and by the Archbishop of Goa to Benedict XIV., in the year 1758, was made by the Archbishop of Quebec to Gregory XVI., for the solution of the following case. Some Canadians, passing from their own diocese, in which the Decree of Clandestinity was binding, crossed the river St. Lawrence, and settled down in United States territory, where the decree did not bind, and contracted marriage before a civil magistrate. Before

attempting the contract, as Dr. Grant informs us, "they built new huts and started life afresh," but returning to Canada shortly after they had gone through the form of contracting, the Archbishop of Quebec, to whom the question was referred, hesitated to decide for or against the validity of the marriage on his own authority, and sent the case on to Rome. The answer, which was confirmed by Gregory XVI. himself, is given in Kenrick, vol. iii., page 354:—"Ratum si conjuges transferant etiam domicilium, irritum si primum domicilium retineant." If they transferred their domicile as well as themselves and their tools and weapons, the contract was valid; but if they retained their old domicile, it was invalid. The latter supposition was made highly probable by their returning to their old quarters so soon after they had entered into the contract. The presumption was strong that they had no intention of acquiring domicile or *quasi* domicile, but only "*contrahendi matrimonium*," an intention declared by the Congregation, Feb. 22, 1831, insufficient for the validity of marriage.

Dr. Grant's remarks on the decision are well deserving of insertion.

"From the reply of Benedict XIV. to the Archbishop of Goa, some writers have concluded, that a residence of thirty days was sufficient to establish a *quasi* domicile, but he did not alter the principle of law, which required, besides the *fact* of such a residence, an intention to transfer their home and secure a *quasi* domicile elsewhere. The rule of Urban VIII., *si domicilium vere transferant*, remained unchanged, and was simply re-affirmed by Gregory XVI., in his reply to the Archbishop of Quebec. The two conditions, therefore, of the *animus* *contrahendi quasi domicilium*, and the *factum* of a residence of sufficient length (which some writers believe Benedict XIV. to have fixed at thirty days) must still be satisfied." Thus, whether it be Urban VIII. or Gregory XVI., whatever may be the presumptive evidence of the acquisition of a domicile or *quasi* domicile, let it come in the form of setting up a house and commencing life *de novo*, or in that of a month's actual residence, it is always liable to exception, and depends for its validity on the verification of the condition, "*si domicilium vere transferatur*." In the present decision, as in those of September, 1626, and February, 1631, the *animus* of retaining the former domicile is taken as presumption of the absence of the *animus* to acquire a new one, and as sufficient ground whereon to declare the marriage so contracted invalid, "*irritum si primum domicilium retineant*." And what is particularly worthy of attention is,

that neither in old decisions or in new is any provision made for a case so easy of occurrence as a month's actual residence, which is quite sufficient of itself, if Carriere's opinion be correct, to constitute a marriage valid, despite of the *animus non transferendi domicilium*, or the *animus retinendi domicilium*, or the *animus non contrahendi domicilium*, or the *solus animus contrahendi matrimonium*, or any other *animus* whatsoever.

Letter of Cardinal Prefect of Propaganda to Bishop of Southwark.

"July 7, 1859.

"Nella sua del 26 maggio anno corrente, V. S. mi parlava delle difficoltà che occorrer possono in tempo di guerra, rapporto *all' animo manendi et domicilium vel quasi domicilium acquirendi*, è però in ordine ai luoghi soggetti al Codice che prescrive il matrimonio civile, esprimeva il desiderio che Sua Santità si degnasse definire, che il mero fatto della residenza 30 giorni dovesse bastare a comprovare e formare il domicilio *ad effectum contrahendi matrimonium*, senza che vi fosse stato *l'animus contrahendi quasi domicilium, vel domicilium*, nel principio o nel decorso o prima dei 30 giorni. Ora Io stimai opportuno di rimettere al S. O. la proposizione di V. S. e gli E.E. Inquisitori sene occuparono nella FERIA IV. Giugno pp. Avendo però ben ponderato quanto riguardava l'anzidetta proposta, gli E.E. Patri risposero: 'Non expedire.' Tanto, &c. Al Card. Barnabò Prefetto."

The doctrine of the "*simplex habitatio*" could not have had a fairer chance of admission on the roll of *sententiæ approbatæ* than this. Dr. Grant did all that he could for it; indeed, so much, that one is inclined to suspect that he held it himself up to that time. He suggested to the Cardinal Prefect how convenient it would be to be able to act on it in time of war, when domiciles and *quasi* domiciles are liable to so much unsettling. He makes his case stronger by allusion to the laws of civil marriage prevailing in many countries, which, in practice, might easily clash with the old doctrines of domicile and *quasi* domicile, but scarcely with that of simple habitation. If His Holiness could only be got to define, that "the mere fact of a thirty days' residence would be sufficient to establish and to constitute a domicile *ad effectum contrahendi matrimonium*, without the *animus contrahendi domicilium vel quasi domicilium* being present before or in the beginning of or in the course of those thirty days!" The wise old Cardinal Prefect thought it best to lay the proposal before the Holy Office, and the "Eminentissimi Padri Inquisitori" on the first Wed-

replied: 'Non expedire.'" Not even for the time of war, or for places subject to the civil marriage code, was it expedient to recommend the Holy Father to define the sufficiency of thirty days' residence *ad effectum contrahendi matrimonium*.

The decision thus arrived at after mature consideration, by the Cardinals of the Holy Office, seems to have been adopted as a *regula* by the Congregation of Propaganda. We find it repeated, and with some addition, or rather further explanation, in a letter of this Congregation, of June 23, 1863. "Non è espediente di dichiarare che basti il solo fatto di 30 giorni per acquistare il quasi domicilio ad effetto di contrarre il matrimonio, senza tener conto della volontà che richiedesi negli sposi di fermarsi nel luogo del quasi domicilio una notevole parte dell'anno." It comes in again in a letter of the Congregation of Propaganda to the Archbishop of Westminster, of the date December 23, 1865.

"Quanto al primo dubbio diretto a sapere quanto tempo un forestiere debba dimorare in una Diocesi, perche possa ritenersi soggetto alla giurisdizione di quel Vescovo in ordine al matrimonio, gli E.E. Cardinali Inquisitori Generali, nella Feria V. loco iv. 14, di questo mese, hanno ordinato di far conoscere a V. S. quanto recentemente nella Feria IV. 22 Nov. p.p. fu risposto al Vescovo di Southwark. 'Catholicos viros vel mulieres dispensari posse, justis accidentibus causis super Impedimento mixtae Religionis ab Episcopo hanc facultatem habenti, cujus sunt subditi ob domicilium vel quasi domicilium in ejus Diocesi acquisitum, dummodo in eadem Diocesi actu existant, quando dispensationem recipiunt.' Ha poi ingiunto il S. Consesso, che si richiami alla memoria della S. V. in proposito l'eccezione ultimamente fatta per gli Italiani, e ciò che insegna Bened. XIV. nella lettera, *Paucis abhinc hebdomadis*, intorno al domicilio e quasi domicilio, che in questi casi deve intendersi a norma dei sagri Canon, non che ciò, che nella Feria V. loco iv. 18, Giugno, 1863, fù ordinato di scrivere a tutti i Vescovi d'Inghilterra, 'Non expedire,' cioè, 'ut declaretur acquiri posse quasi domicilium ad effectum contrahendi matrimonium, *absque animo manendi in loco ad quem transfertur habitatio*.'"

The opinion of the Roman Congregations, in the several communications here given, developes into the regularly received doctrine of canonists and theologians, to wit (1), that in *ad effectum contrahendi matrimonium*, there is required a domicilium or *quasi* domicilium; (2), that the mere fact of staying in a place for thirty days is not sufficient to acquire domicile or *quasi* domicile; (3), that there is required an intention of acquiring a domicile or *quasi* domicile, or what

amounts to the same, an *animus manendi in loco, ad quem transfertur habitatio*, and that for a notable time, *una notevole parte dell anno*. I have given the last letter at length, although the first part of it does not deal directly with our question, but with the conditions on which bishops having the power of dispensing in the impediment of *Religio mixta* are entitled to use that power, because even there our doctrine is incidentally laid down: *Catholicos viros seu mulieres dispensari posse . . . ab Episcopis . . . cujus sunt subditi, ob domicilium vel quasi domicilium in ejus Diocesi acquisitum*. But the strongest point to be made from the document is taken from the significant fact of the *Sagro consessso*, thinking it fitting to remind his Lordship, amongst other items, of the instruction that was ordered to be written *a tutti Vescovi d'Inghilterra*, "*non expedire, ut declaretur acquiri posse quasi domicilium ad effectum contrahendi matrimonium, absque animo manendi in loco ad quem transfertur habitatio*." Having made mention of domicile and *quasi* domicile, the Fathers of the Congregation thought it well to explain that they meant a real, genuine domicile, not the spurious imitation passing current in some places under the title of "simple habitation."

The instruction alluded to as having been sent to "*all the Bishops of England*," was probably meant to check the facility with which persons coming from other countries were permitted to celebrate marriage in some of the English dioceses. A remarkable case of the kind had been before the Fathers of Propaganda in the year 1840. It is not improbable that similar ones had followed. In the September of 1836, a young gentleman of the diocese of Grenoble had gone to London for the purpose of contracting marriage with a young woman of his own city, but of a class far inferior to his, knowing that through the opposition of his family he could not succeed in effecting his purpose at home. After a stay of some eight or ten days in London, he and his betrothed were united in marriage by a clergyman attached to one of the churches of that city. They obtained their written certificate of marriage and returned home. The indignant family of the youth brought the matter before the Bishop of Grenoble, who, being made aware of the circumstances in which the marriage had been contracted, at once questioned its validity, "*eo quod non videatur initum fuisse secundum Concilii Tridentini legem; scilicet, non fuit initum coram parrocho domicilii, nec coram parrocho quasi domicilii, ut jura volunt*." The Vicar-General of Grenoble, who proposes the case, surmises in his

sionario Apostolico specialem fuisse concessam a Sancta Sede facultatem, vi cuius potuit huic matrimonio, tanquam parochus, assistere." Accordingly, the first thing to be done in order to clear the way—"ut tutior ad pronuntiandum sternatur via"—was to see if any such extraordinary powers had been conceded by the Holy See to the Apostolic Missionaries of London—"ut nimirum pateat, an peculiaribus ipsi a S. Sede aucti sunt facultatibus ad Catholicorum matrimoniis benedicendum, licet hi illis minime subjecti sint, ratione domicilii, seu quasi domicilii." The way was very soon cleared—Prefect, Secretary, and officials of Propaganda, declared, "uno ore, eos hujusmodi facultate omnino carere." The marriage was, of course, treated as invalid, and steps were taken for its revalidation.

In London, the resort of *peregrini* from all parts of the world, it is impossible for the pastors to escape imposition and fraud, in the matter of residence, for the purpose of matrimony, and on that account a more than ordinary vigilance becomes necessary. If a free-and-easy theory of domicile were to be admitted and acted on, the most deplorable consequences must ensue. Dr. Grant was so alive to the danger, that he declared that in the case of *peregrini* coming from Ireland, and wishing to celebrate marriage, he made it a rule to refer to the *parochus* of their home before any of his priests could assist at the ceremony. I have had myself, within the experience of a few years, two cases of parishioners of mine, to whom marriage had been refused, *propter legitimas causas*, going over to England, one party to London, the other to Liverpool, and succeeding in getting through the form of a marriage, after, in one case, the residence of a few days, and in the other of a few weeks. Both marriages were invalid. One was rehabilitated with some difficulty, and after a good deal of scandal had been given. The other did not get the chance of rehabilitation; the *Sponsus*—a sailor—went on a voyage, and in a night of storm and darkness was swept from the yard-arm of his ship, and went down into the depths.

It was remarked in the paper in the November RECORD, that the weakness in the thirty days' theory is shown up best by setting it face to face with the decisions given by the different Roman Congregations in the various cases submitted to them. The defenders of the theory appear to be fully aware of this, for they observe a religious silence about nearly all. The answers of 1626-7, those of 1631 and of 1640, that given by Benedict XIV., and verified by himself in the original, *in Abulensi*, are treated by them as so many rulings

of an effete, or at least obsolete, system of Canon Law. It is a good rule to ignore an objection if you cannot answer it. There are a few, however, which they venture to bring forward, and which they pretend that they can satisfactorily dispose of. These are the decisions *In una Florentina* and *In Florentina*, which declare the marriage contracted by parties residing in a place for the mere purposes of recreation or of rural engagements, invalid. Fagnan, and after him St. Alphonsus, had remarked that a residence for those purposes was of its nature a brief one, and the Mensilists at once cry out, "that is the reason of the decisions, but a residence of a month is not a brief residence, and cannot therefore be included in them." To this it is obvious to reply—a residence for rural engagements or for recreation may easily extend beyond a month, and suppose a marriage to be contracted in such case, how are we to decide? Are we to say that it is invalid on account of the decisions? or are we to pronounce it valid in virtue of the month's residence? or are we to say that the decision suffers an exception in the case of the month's residence? or that the sufficiency of the month's residence suffers an exception in the circumstances contemplated in the decision? Which? I already gave the decision of the Rota—"matrimonium non esse validum, contractum coram parochio rurali, eo quod probatum est, contrahentes non solere esse ruri majore parte anni, neque etiam pro dimidio, sed *tantum per tres aut quatuor menses*"—to show how inadmissible is this defence of the simple habitation; but I think it right to give now, in addition, the observations of Feije, the eminent Canonist already referred to, whose work reached me only after I had written and sent to press the paper of November. I was just in time to add the short quotation from him with which the article ends, and no more. But as he treats the point before us at present with singular ability, and as his book is little, if at all, known in this country, I am induced to give his words at length.

221. "Nec aliter sentit S. Alphonsus eo ipso loco, qui immerito pro tertia opinione citatur; nam S. Alphonsus cum *plerisque intelligit breve tempus*, illud quod non est semestre; ideoque falso affirmatur S. Alphonsus, aliosque, quos citat, auctores resolutionem S. C. C. de rurali mansionem intelligere de tempore quod est brevius uno mense. Etenim post illam ex Bened. XIV. relatum, scribit S. Doctor eam tamen juxta auctores a se citatos recte intelligi de eo qui aliquoties, sive per breve tempus ruri degit; et hinc Barbosam, Benedictum XIV.

in cujus parochia quis brevi mora commoratur. Jam vero quid docuerunt, Pontius, quid vero contra ipsum Barbosa, Ben. XIV., alii? Pontius opinatur coram paracho loci, in quem quis, alibi domicilium habens, migravit recreationis causa vel ad ruralia opera exercenda, matrimonium ab eo contrahi posse, etiamsi non majore, sed minore tantum anni parte ibi moretur. Barbosa vero aliique contra Pontium docent parochum ruralem non esse proprium parochum, quando rus vel recreationis gratia habitat, aut ad paucos tantum dies incolitur, eo quod probatum est contrahentes non solere esse ruri majore parte anni, nec etiam pro dimidia, sed tantum per tres aut quatuor menses. Similiter citatus a S. Alphonso Ben. XIV., rejicit opinionem Pontii eique consentientis Leandri; et laudat alios auctores ipsis adversantes, inter quos ab eo allegantur Barbosa et Sporer. Ille, autem loco a Benedicto citato scribit; 'Parochum ruralem non esse proprium parochum, quando rus vel recreationis causa habitat, aut ad paucos dies tantum incolitur, non autem majore parte anni.' Hic vero 'non valide assistet matrimonio illorum parochus, qui in sua parochia minore parte anni, uno aut duobus mensibus negotii vel recreationis causa commorantur.' Consequenter S. Alphonsus et laudati ab eo auctores, supra citatas Sedis Apostol. resolutiones nequaquam intelligunt de tempore quod est brevius uno mense, sed de eo quod non attingit majorem anni partem, seu integrum saltem semestre."

It is so satisfactory to deal with a writer who grasps his subject all round, that I am sure the readers of our RECORD will not be wearied with what Dr. Feije has to say on the celebrated Epistle of Benedict XIV. to the Archbishop of Goa, although we have had so much about it already.

223. "Nec aliter sentiendum de Ben. XIV. const. *Paucis abhinc*, qua, Pontifex factus respondit literis Archiepiscopi Goani, quos in Bullario Benedicti immediate ante illam constitutionem leguntur. Archiepiscopus Goanus questus erat, subditos suae Diocesis, in qua obligabat lex Tridentina de Clandestinitate, interdum matrimonium contrahere coram missionario regionis vicinae, in qua lex illa non obligabat, et illico post ad Diocesim Goanam redire. Postulaverat autem ut hujus modi matrimonia declarentur irrita. Respondet Pontifex se velle per seipsum Archiepiscopo responsum facere, propter suam in hujusmodi controversiis experientiam, in cujus testimonium allegat suam *Inst. eccl.* 33. et munus Secretarii S. C. C. quod pluribus annis sustinuerat. In sua igitur constitutione traditurus erat doctrinam, quam tradiderat in cit. *Inst. eccl.*, et quam utpote diu S. C. C. a secretis, noverat sensum esse hujus resolutionum.

224. "Fuse deinde exponit, eos qui locum adeunt cum intentione matrimonium contrahendi, hoc facere posse, dummodo in eo prius acquisiverint domicilium, vel quasi domicilium, et a se allegatu ita concludit: 'Adeo ut ex sententia communiter hodie recepta, atque observata, nullum atque irritum habendum sit, matrimonium, in frandem proprii parochi coram parocho alterius loci contractum, dummodo tamen ille, qui contrahit, antequam matrimonio jungatur, legitimum domicilium, vel quasi domicilium revera in hoc altero loco adeptus non fuisset, atque inibi fortassis post matrimonium contractum ad aliquod tempus commoratus non esset.' Addit vero Pontifex: 'Dubitari autem posset, num ad quasi domicilium acquirendum matrimonii causa, uti diximus, non solum requiratur praecedens habitatio, verum etiam subsequens ad aliquod temporis spatium; verum cum observaverimus, subsequentem habitationem ab iis auctoribus, qui hanc tractarunt materiam, tanquam magni momenti adminiculum reputari, ut novum domicilium quaesitum dicatur, nihil vero de illa praescriptum fuisse a Concilii Congregatione in adducta paulo antea definitione penes Fagnarum, nolumus hac de re quidquam novi decerneri.'

225. "Patet igitur Pontificem unum mensem completum, materialiter spectatum, non habere pro sufficienti; nam expresse remittit ad suam *Inst. eccl.* 33; nihil novi se statuere dicit, sed id tradere quod in illa tradiderat. Si mensis ei sufficeret, quaecunque fuerit intentio, quaecunque circumstantiae, planum erat respondere, non requiri subsequentem habitationem, nam S. C. C. mensem habuisse ut sufficientem, neque aliud addidisse. Nunc vero utitur prudentialibus verbis: 'Atque inibi fortassis,' cet.: et 'Verum cum observaverimus,' cet. Cur autem subsequens habitatio magni momenti est, ut constet habitationem vere fuisse acquisitam, nisi praecise quia ita constabit partes non venisse animo contrahendi matrimonium, et hoc facto recedendi? Sapienter profecto Pontifex declarare noluit in omni casu requiri habitationem subsequentem; nam fieri etiam posset partes non venisse supra indicato animo, et tamen, post contractum mense elapso matrimonium, recessissae. . . . Concludendum itaque est Benedicto non sufficere unum saltem mensem completum materialiter spectatum, sed ejusmodi commorationem ab eo considerari ut unum ex indiciis, e quibus, simul spectatis adjunctis, animus habitandi ad quasi domicilium necessarius colligi potest."

This will be the proper place to examine a decision of the Office of the Inquisition, greatly relied upon by the defenders of the simple habitation. Gury gives it, n. 847, and seems as

if he would settle the controversy for ever by it, for he supplements the teaching of the text by a foot-note, in which the question is given in full. The case proposed for solution was this—"Joannes et Maria Mechliniae domicilia habentes Londinum veniunt, et sine auctoritate aut licentia suorum parochorum, uno solummodo mense elapso, Londini matrimonium contrahunt. Quaeritur, Utrum hoc matrimonium invalidum sit propter decretum Conc. Trid., sess. xxiv., cap. i., *de refor. matrim.*, necne?" On Wednesday, the 6th of December, 1843, the answer was given:—"SSmus. D. N. Div. Prov. Gregorius PP. XVI., in solita audientia R. P. D. Assessori S. Officii impertita, audita relatione supradictae Epistolae una cum Emorum. et Rmorum. DD. Cardinalium gener. Inquis. suffragiis dixit: 'Stet Epistola Benedicti XIV. ad Archiepiscopum Goanum.'" This is called a *decision* by Gury; we shall soon hear of the answer, "consulant probatos auctores," being called a *decision*.

One is reminded of the words of old Horace—

"Nil agit exemplum, litem quod lite resolvit."

With regard to the Epistle of Benedict XIV., thanks to the obstinacy—I was about using a stronger word—of the Mensilists, *adhuc sub iudice lis est*—the great weight of interpretation is in favour of regarding it as indicating in the month's residence only one of the elements of a *quasi* domicile, whilst Gury adduces it to establish his opinion that *habitatio unius mensis* supplies absolutely and unconditionally a title on which *aliquis advena possit in loco non suo matrimonium contrahere*. The meaning of the answer of the Pontiff is not far off. *Stet Epistola Benedicti XIV.*—Let the Epistle of Benedict XIV. be observed. It is not, let the particular passage in the Epistle about the one month be attended to, but let the whole Epistle be taken as your basis of judgment, and, it is fair to put in, pray do not overlook the passage—"Adeo ut ex sententia communiter hodie recepta, atque observata, *nulum atque irritum habendum sit matrimonium*, in frandem proprii parochi coram parochio alterius loci contractum, dummodo tamen ille, qui contrahit, antequam matrimonio jungatur, *legitimum domicilium vel quasi domicilium revera in hoc altero loco adeptus non fuisset*, atque inibi fortassis post matrimonium contractum ad aliquod tempus commoratus non esset." A suspicion has often arisen in my mind, that many who quote the Goan Epistle never read more of it than the single passage "Post hac," &c., in which mention is made of the "Spatio unius mensis," so thoroughly ignorant, or at least oblivious, do

they appear to be of the great leading principles of solution that it contains.

It is now time for me to try to redeem a sort of promise I made in the last paper, to say something on the importance attachable to the adoption of the doctrine of the *simplex habitatio* by some French Councils of recent celebration.

"Matrimonium celebrari potest coram Parocho sive domicilii, seu simplicis habitationis, modo ista per mensem integrum perseveraverit."—Conc. Prov. Auscitan. 1851, tit. iii., cap. 7, par. cv.

"Proprius parochus quoad matrimonium est 1° Parochus domicilii; 2° Parochus quasi domicilii; a prima die quis in paroecia domicilium vel quasi domicilium suum aliquo facto sensibili manifestatum constituit, statim ad illius matrimonium procedere potest Parochus; 3° Parochus simplicis habitationis, dummodo contrahens unum saltem mensem in paroecia commoratus fuerit."—Conc. Prov. Bituricense, 1850, tit. Dec. de Matrimonio. Both Councils obtained the confirmation of the Holy See, from which it is argued, that the doctrine of simple habitation obtained the confirmation of the Holy See. It is a sort of privilege accorded to Irishmen, to be permitted to answer a question by asking a question. I will attempt in this instance to stretch the privilege a little, and will answer a French Council by quoting a French Council. The Councils of Auch and of Bourges just given, do clearly lay down the doctrine of the month's residence, but I have as good a French Council as either, and as well approved by the Holy See—the Provincial Council of Rheims, held in the City of Soissons, in the year 1849, under Archbishop Gousset as president; and here is the doctrine which it lays down:—"Est autem proprius Parochus, is, cujus in paroecia vir aut mulier habet domicilium aut residentiam, habitationemve sex mensium." And the decree runs thus—"Ad vitanda de sponsorum domicilio dubia, statuimus ut ad matrimonii celebrationem requiratur et sufficiat residentia sex mensium."

To require a residence of six months, in order to have a *proprius parochus* for the celebration of marriage, and to declare a residence of a month quite sufficient for the purpose, appear to be very irreconcilable positions for the Holy See to become responsible for. "Not so," some one will reply, "for in requiring six months, there is only an error of excess, which the Holy See is not bound to correct, but in allowing one month to be declared sufficient, if it be not sufficient, there would be an error by defect, imperilling the validity of a Sacrament, which the Church could not allow to pass. Just as the Attritionists argue that the Church is bound to correct

their opinion, if it be erroneous, whereas it was not at all bound to correct the opinion which, they say, prevailed before the Council of Trent, requiring perfect contrition for the Sacrament of Penance, because in such matter there could be no harm in requiring too much, but there would be the loss of the sacrament if it allowed penitents to be content with too little." Whatever may be said of the parallel, in the case before us, the Church must be as much concerned about the one declaration as about the other. It is fully as inconvenient to declare valid marriages invalid, as it is to declare invalid marriages valid. If the statute of Rheims be erroneous, the former is the result, and if the statute of Auch and Bourges be erroneous, the latter. Going on the mere title of actual habitation, all marriages contracted on a residence over a month, but under six months, are valid if Auch and Bourges be right, but are pronounced invalid by the Synod of Rheims, and the same marriages are invalid if Rheims be right, but are pronounced valid by the Synods of Auch and Bourges.

Now, has the Church any responsibility for these discrepancies of discipline, or has she, by her confirmation of the Synods in which the contradictory provisions were made, given her sanction one way or the other? The words of Cardinal Lambruschini, in his letter of approbation of the statutes of the Synod of Rheims, "given at Naples, in Suburbano Portici, die 27 Februarii, 1850," run thus: "*Etsi autem Patres Eminentissimi pauca quaedam animadvertenda et corrigenda judicaverint, antequam Concilii acta in vulgus edantur, ceu folium hic insertum ostendit; attamen saluberima ipsius Concilii decreta ac monita probanda duxerunt,*" &c. The decree "*de matrimonii celebratione,*" is given amongst the "*acta in vulgus edita,*" and has its place, therefore, not amongst the "*corrigenda,*" but amongst the "*probanda.*" Similar words, but perhaps not in all cases so strongly put, are used to give firmness to the decrees of Provincial Synods generally. For example: "*Nonnullis modificationibus adhibitis juxta instructionem traditam R. P. D. Archiepiscopo Dublinensi, esse approbanda,*" is the form of confirmation of the Provincial Synod of Dublin, 1853; and for the Provincial Synod of Cashel, held in the same year: "*Acta vero atque etiam Decreta nonnullis modificationibus adhibitis, juxta traditam Instructionem, probari posse.*"

The question for us at present is, What does the Holy See mean by this *approbatio*? What are its effects? Let us hear the great Pontiff Canonist on the subject. In his Diocesan Synod, lib. xiii., cap. iii., par. 3, he writes as follows:—"*Hodie vero, etsi plerumque in ejusmodi Synodis (Provincial-*

ibus) Fidei causae non pertractentur, sed sola condantur decreta disciplinam respicientia, ut tamen antiquae consuetudinis aliquod remaneret vestigium, ea, antequam promulgentur, transmitti jussit Sixtus V. ad Sacram Congregationem Concilii; non quidem ut postea confirmationem reportent a Sede Apostolica, sed ut corrigatur, si quid fortasse in iis aut nimis rigidum, aut minus rationi congruum deprehendatur."

Sometimes, however, as the Pontiff further informs us, the Acts of the Provincial Synod, after having passed through the ordeal of revision by the Cardinals of the Congregation of the Council, are honored with the special confirmation of the Pope himself, so that there are, in point of fact, two forms of approbation of Provincial Councils, which may be appropriately described as the ordinary and the special. But even after the special approbation, the Acts still remain the Acts of a Provincial Council, and have no binding force outside the province. So teaches Benedict XIV., in the same chapter, par. 5, quoting for his opinion Suarez and Fagnan; and a modern canonist, Craisson, following Bouix, writes thus: "Non tamen haec confirmatio sanat defectus juris, si forte in decretis Concilii Provincialis irrepserint, nisi confirmatio fuerit in *forma specifica*, cum clausula, ex *motu proprio* et ex *certa scientia*." The observations of Cardinal Gousset also are cited by the same writer, and are well to have: "Le jugement des Cardinaux est . . . la declaration qu'un Concile (provincial) ne renferme rien qui soit digne de censure . . . quoique arrive quelquefois que ce Concile contienne, même après avoir été corrigé, certains réglemens que la Congregation tolère plutôt qu'elle n'approuve. Le Saint Siège garde le silence quand il ne croit pas opportune de réclamer, attendant que le temps et les circonstances lui permettent de le faire sans inconvenient."

Thus, after all, the confirmation of a Provincial Council, whether ordinary or special, does not do much for it in the way of making it an authority. We can reject its rulings, if we be not of the province for which it was held; we can appeal from it, even if we should be of the province. The confirmation is not responsible for its theology nor for its Canon Law; it does not undertake to remedy or correct its defects or departures from the *jus Commune*, much less to settle disputed questions or opinions, which may be set down as laws in the Synod perhaps for the very purpose of extracting a decision. It leaves all such questions or opinions *in statu quo*, unless, as Cardinal Gousset well remarks, the time and the circumstances solicit their determination.

With these data at hand, it will not be difficult to dispose

of the French Synods of Auch and Bourges, and of the argument taken from them in favor of the sufficiency of the thirty days' residence for matrimony. (1.) The decrees of these Synods, whether they be taken as acts of original legislation, or only as interpretations, correct or incorrect, of the "jus Commune," carry with them no weight outside their respective provinces. As laws they cannot bind us; as interpretations they have no authority for us; and the supreme tribunal that approves them expressly declines to give a wider range to them as laws, or a higher authority to them as interpretations; it will not even, as we have just seen, be answerable for the mistakes in law that may creep into them.

(2.) It is quite possible that the third member of the division, "*parochus simplicis habitationis*," &c., is not meant as a primary, but only as a subalternate member, correctly speaking, contained under *quasi* domicile. This inaccurate distribution is for certain found in the Synod of Bourges, in which a fourth member is added, that it may be known who is to be regarded as the "*proprius parochus*" of minors, although *he* must inevitably come under one or other of the previous heads. If this should fortunately be the intention of the decree, we have only to apply the good rule, "*Stet Epistola Benedicti XIV.*," and all will be right. At all events, it was quite open to the consultors of the Congregation to take it in this sense, especially as the term "*habitatio*" is more familiar to them as a name for *domicile* than for the thing Carriere makes it mean. Moreover, I learn from Feije that there is another way of understanding "*simplex habitatio*," in acceptance amongst some canonists, besides Carriere's, and not at all receding so far from sound canon law as his, so that amongst the variety of significations the consultors may charitably suppose that the correct one was intended, and allow the expression to pass. *Dubia in meliorem partem interpretari debent.*

(3.) Admitting that the statutes of Auch and Bourges really mean, as I believe they do, that a mere dwelling in a place for thirty days is absolutely and in all cases a sufficient title for a *parochus* to act upon in assisting at a marriage, irrespectively of all circumstances of *recreation, rustication, &c.*, and of all intentions, whether of *acquiring a domicile, or of contracting marriage, or of returning home as soon as the marriage is celebrated*, or any other whatsoever—this ruling may be good and binding for the dioceses represented in those Synods, but it is totally without effect for the other dioceses of Christendom. The bishops of those dioceses decreed that the *parochus* of the thirty days' habitation was a

valid and licit assistant at marriage, and they must, therefore, be presumed to have intended that which was necessary to render their decree effective, namely, to communicate each for his own district the licence of assisting at a marriage on the presence of the condition of a month's residence. This is competent to the bishops of any province to do for the dioceses of their province—it is competent to any individual bishop to do for the parishes of his diocese—but it must be remembered that the regulation will hold good only for their own subjects; a stranger coming in would have to acquire a *quasi* domicile within the province, or diocese, before it would be available by him, just as a person coming from a diocese in which the law of Clandestinity prevails, before he can dispense in the presence of a *parochus*, and two witnesses for his marriage must have acquired a *quasi* domicile in the place in which he contracts.

And thus the decrees of the two French Synods, taken in any sense you please, supply no argument in favor of the sufficiency of a thirty days' residence for marriage, for the Church generally, but as far as we are concerned, leave the question *in statu quo*.

An argument against Carriere's interpretation of the text of Fagnan's Utrecht case has been suggested to me in a letter from the Very Reverend President of Waterford College, which, though it comes late, I think too valuable to omit—"better late than never." It is taken from the closing words of the decision:—"Alias de novo referendum esse in Congregatione," and may be thus put:—If the Congregation were deciding the case on the ground of time of habitation *alone*, then the definite time required must be known to the Fathers and their consultors, and they have nothing more to say but, "valid, if the habitation was of such a duration; invalid, if not," and the matter was at an end. But here it was not at an end by the mention of the month's residence—"Alias de novo referendum esse in Congregatione." But if the Congregation decided on the time of habitation *not taken alone*, but taken as proof or indication of something else, it would use the very words contained in the answer, or their equivalents. The judgment of the Fathers was influenced by the time of actual residence. They decided for validity if it had lasted for a month, but they did not say it was invalid if it had lasted only three weeks, as Carriere should. On the contrary, they were ready to re-consider the case; so that nothing could be further from their minds than the idea of

Before closing this paper I am reminded to say a few words about those who have neither *domicilium* nor *quasi domicilium*—*vagi*. They are to this day such as they were at the time of the Council of Trent, “*improbi ingenii*,” and give an immensity of trouble to the secular clergy in the matter of marriage. A *vagus* is commonly described as one who, having left his domicile, is moving about in search of another. This definition, which is taken from the civil law, depends for its accuracy on the legal fiction, that it is difficult to suppose any one without a domicile *in re* or *in voto*. Our Irish tinkers and itinerant artists here, as well as abroad, cannot easily be reduced under this classification, and we had better, therefore, adopt the definition of the canonists, who understand by the *vagus* one “*qui nullibi habet domicilium*,” or “*qui nullibi habet certam sedem*.” This agrees better with the description given in the Council of Trent, “*qui vagantur, et incertas habent sedes*.”

The teaching of the Council on the marriages of persons of this class is, “*Parochus autem praecepit, ne illorum matrimonii intersint, nisi prius diligentem inquisitionem fecerint, et re ad ordinarium delata, ab eo licentiam id faciendi obtinuerint*.” The precept is grave, and it is of the greatest importance that it be rigidly observed. I fear we have become a little lax in its observance. Only for the weight of extrinsic authority for the opposite opinion, I would hold that the marriage of *vagi* depended for its validity on the *licentia Episcopi*, for the word used, *licentia*, is the very one used through the whole of the chapter *Tametsi*, to indicate the power required in the assisting priest for the validity of the marriage, and this *licentia* must, in the case of *vagi*, be obtained by the *parochus* from the Ordinary, that is, from the Bishop or his Vicar-General.

The definition of a *vagus*, and the rule of the Council of Trent, being now before us, one would suppose, that there should be no difficulty in deciding off-hand every case of this kind that presents itself. In practice we do not find the matter at all so easy. There is, first, the case of the girl going out to service, who keeps up an off-and-on connexion with the paternal or maternal home, returning there regularly when she is out of place. There is then the case of the young woman breaking off all connexion with her parents, and starting in the world for herself. The case of the emigrant, real or pretended, comes next; and after these, the case of the party passing from one domicile to another for any purpose, and that of the party leaving his or her domicile *intuitu matrimonii*. Cases of these kinds are occurring yearly in hundreds

in Ireland, and a good deal of crude theology and chopping of canon law is from time to time developed in their discussion. The large licence which is accorded to the *vagus* or *vaga*, and which is declared to be communicable to the consort, is availed of extensively for the decision of disputes, in many of which neither party has the slightest title to the privilege. Hence, before going into the investigation of the particular cases, it will be well to clear the ground by the statement of some principles that are commonly lost sight of in these discussions. (1.) The *domicilium originis* is not a sufficient domicile for marriage. (2.) The *domicilium parentum* is not *per se* a sufficient domicile for marriage. (3.) The *domicilium fratris primogeniti* is not a sufficient domicile for marriage. All these domiciles may exist for a person, and the person may still be a *vagus*, *seil*, by giving up any or all of these domiciles, and not as yet having selected another: *nullibi habens sedem fixam*. The only real test of the *vagus* is the having *nec animo nec facto* domicile or *quasi* domicile of his own.

In the first case given it is generally and fairly presumed that the girl retains a domicile in her parent's house, and acquires only a *quasi* domicile in her place of service. *She* does not become a *vaga* when she leaves her situation.

On the contrary, the young woman who has dissolved her connexion with the paternal domicile, by taking up her portion or by departing for service in a distant place, becomes at once a *vaga* as soon as she has completely left home, or when she is passing from situation to situation.

The pretended emigrants who come to a seaport town and contract marriage there, and at once return home, are not *vagi*, but are still attached to a domicile, and therefore contracted invalidly. And this is true even though they had gone as far as New York to contract, as two parties from Dublin did at one time. *Irritum si primum domicilium retineant*.—Greg. XVI. to Archbishop of Quebec.

The real emigrant becomes a *vagus* when he passes finally out of his parish, and continues a *vagus* until he has taken up a *sedes fixa* in some other place. An exception is made, and I think justly, by Sanchez and Lacroix, if the migration be to some place very near, such as to another parish in the same city. "Ille tamen non censetur vagus, qui de una parochia intra unam urbem, v.g. e parochia S. Severini vult ire habitatum ad parochiam S. Cuniberti, et interea moratur in parochia S. Martini, cum enim talis sit totus in urbe, debet pro-

nendi saltem per maiorem anni partem, quae erit parochia S. Cuniberti."—LACROIX, *De Matrim.*, lib. vi., par. iii., § 41., n. 746.

Before deciding the case of parties giving up their domicile *intuitu matrimonii*, we must understand, that to lose or relinquish a domicile or *quasi* domicile, it is necessary to surrender it *tum animo tum facto*, on the principle:—"Omnis res, per quascunque causas nascitur, per easdem dissolvitur."—Regulæ Juris Canonici in calce libri Decretalium, Gregor. IX. Now the persons giving up their home *intuitu matrimonii*, do not surrender it *animo*, unless on the hypothesis of marriage, and we have thus the *animus mutandi domicilium* dependent on the *due celebration of the marriage*, and the *due celebration of the marriage* dependent on the *animus mutandi domicilium*—a rather inconvenient complication. We must, therefore, conclude that the young lady who leaves her home and joins her intended husband at some neutral place (the place selected will generally be some large city), and there contracts marriage, returning immediately with her consort to his home, is not a *vaga*, and contracts invalidly.

I have now trespassed rather largely on the space of the RECORD, and must conclude, wishing all our readers a happy Christmas, and, as we say, "many happy returns."

H. F. N.

THE DOCTRINE OF EXCLUSIVE SALVATION.

IT is a safe assertion to begin with, that there are few doctrines supposed to be peculiar to the Catholic Church, which have given rise to more misconception, or created more prejudice in the modern Protestant mind, than the doctrine of exclusive salvation.

It seems to be taken for granted that no Christian Church, save the Roman Catholic, holds any such doctrine—that it was introduced during the darkness and fanaticism of the mediæval times—that it contains an outrageous and arrogant assumption of exclusive favor with God—that it seeks to circumscribe His boundless mercy—to limit his free grace—and finally, that it condemns to eternal and inevitable perdition even the most virtuous members of every separated sect.

But apart altogether from its controversial aspect, it is a question of vital importance and of absorbing interest. When

we look out from our own island home, and consider the multitudinous and conflicting forms of religious belief that prevail throughout the world—when we remember the millions of human beings who know not God, and believe not in a Saviour, or who, although they have known the truth, like the Pagan philosophers of old, “detain it in injustice and worship and serve the creature rather than the Creator,” no wonder that the mind wanders, and the eye grows dim, and the heart yearns to discover how it shall fare hereafter with so many of the children of men.

We approach this subject, then, in no spirit of pride, and with no show of learning. We only strive humbly and reverently to collect the scattered fragments of God’s revelation—to place them side by side, and thus to construct a spiritual mirror in which may be seen reflected God’s dealings with His creatures.

We propose to ourselves, then—first, to state what the teaching of the Catholic Church on this question really is; secondly, to show that the doctrine taught is opposed neither to the justice nor mercy of God; thirdly, to prove, both from their public Confessions of Faith, and from the writings of their highest authorities, that it was a doctrine rigidly maintained and repeatedly put forward by the Reformers themselves, and by their immediate successors; finally, to consider the condition of several classes of persons outside the true Church—baptized and unbaptized, infants and adults—with respect to their opportunities and chances of salvation.

As we shall have occasion frequently to refer to the necessity of belonging to the true Church, from which this doctrine of exclusive salvation springs, and as necessity is a relative term indicating a relation between the *means* and the *end*, we may state at once that the end here contemplated is life eternal.

It is sufficiently obvious that the necessity of communion with the true Church for the purpose of gaining eternal life may arise from one of two sources.

First—Actual communion with the true Church might be required as a *necessary means*, just as the air we breathe is a necessary means in the natural order, for the preservation of the life of the body, or as sanctifying grace is in the supernatural order, for the preservation of the spiritual life of the soul.

Secondly, communion with the true Church may not be

which—just as the wilful violation of any other grave precept imposed by God—would exclude men from salvation.¹

Now, a very practical difference between those things that are required as *necessary means* to a particular end, and those that are required only owing to the obligation of a *precept*, is this: that no amount of ignorance can dispense with the necessity of applying the former, if the end is to be attained; while, in regard to the latter, as invincible ignorance of the precept excuses its violation, so it dispenses with the necessity of performing what is commanded.

Thus, if the body be deprived of air or of food—no matter how invincible or inculpable the ignorance from which such deprivation proceeds—its life cannot be preserved; but if the obligation of making restitution be neglected, owing to invincible ignorance of the precept, the spiritual life of the soul may still be maintained. Air and food are, therefore, required as *necessary means* for the support of the body, while the fulfilment of the obligation of restitution is required to preserve the life of the soul, not as a necessary means, but owing to a divine precept.²

Having said so much as briefly and as plainly as we could in explanation of scholastic terms which occur so frequently in the discussion of this question, we may now proceed with a statement of the Catholic doctrine.

The sum and substance of the Catholic doctrine is this—that in order to gain eternal life, it is required, not as a *necessary means*, but in obedience to a *divine precept*, to be a member of the true Church. In other words, we maintain that God has imposed on men a precept, binding under pain of mortal sin, to enter and to continue till death as members of the true Church; that those who voluntarily violate this grave precept, throw themselves out of the divine favor, and are not walking in the way of salvation, and that if they wilfully persevere in the violation of this precept, salvation is for them impossible.

Hence the precise form the proposition enunciating this doctrine assumes in our theological treatises runs thus: For

¹ "Duplici ratione potest aliquid necessarium esse—vel necessitate *medii*, ut vocant, vel necessitate *praecepti*. Necessarium est necessitate *medii* si absque eo finis nullatenus obtineri potest—necessitate autem *praecepti* si ita quidpiam sit imperatum ut etiam eo omisso, inculpabiliter tamen, finis possit obtineri."—*Perrone*, vol. iii., n. 134.

² "Illud est necessarium necessitate *praecepti* quod est *praeceptum* et sine quo salus obtineri nequit si culpabiliter omittatur et haec omissio per Poenitentiam non remittatur. Si tamen sit necessarium hac sola necessitate ejus omissio inculpabilis non impedit salutem."—*Antoine*, Tom. i., *De Fide*, s. 3, art. 2.

those who *voluntarily* die outside the *true Church* salvation is impossible.¹

In this proposition the reader will observe that there is question, first, of the *true Church*—not of the Roman Catholic Church as such. We merely state that it is necessary for salvation, in the sense already explained, to belong to the true Church, wheresoever that church is to be found.

Liebermann well observes that there is nothing to be dreaded in this doctrine by those who are persuaded that they themselves are members of the true Church of Christ. Wherefore he adds: "When we see men bitterly opposed to this doctrine, a suspicion naturally arises that they are far from feeling that confidence in their own church which they pretend, and that they have invented a system of universal toleration only for the purpose of seeking shelter from the arguments of Catholics, or from the remorse of their own conscience."

If, then, to this statement of Catholic doctrine, Protestants should reply—but our church is the true church—we answer, be it so. Then Christ has constituted the Protestant Church a visible body on earth. He has likened her to some fair city seated on the mountain-top, with her shining towers and tapering spires pointing heavenward.² He has given to men certain signs by which they may recognise in her the fulfilment of the prophecies of the Old and the promises of the New Law. He has made her one in faith, in worship, and in government. It was for her He prayed with that efficacious prayer, that her children might be one, even as He and the Father were one.³ He has made her holy, not only in her founder, in her doctrine, in her sacraments, but also in her members, for "Christ also loved the Church, and delivered Himself up for it, that He might sanctify it. . . . that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."⁴ He has made her Catholic as to time, place, and persons. She is the kingdom seen in vision by the prophet that should "break in pieces and consume all other kingdoms, and itself stand for ever."⁵ He has also made her Apostolical—that is, she must have been founded by the Apostles, and they must have transmitted to her the body of doctrine they themselves received from Christ, and that ministry exclusively committed to them, and to those who, by valid

¹ See MURRAY. *De Ecclesia*, Compendium, p. 145. PERRONE. *De Vera*

ordination and a legitimate mission, were to be the successors of the Apostles in after ages.¹

If all this be true of the Protestant Church, or of any of the various sects that go to make up the Protestant Church, then, indeed, there is the true Church. To such Christ has given the commission to teach and to baptize all nations—to such He has promised an efficacious and an unfailing assistance in the execution of this duty, and into such all men are bound to enter, under pain of forfeiting God's friendship and of being excluded from His eternal kingdom.²

But how far in truth all this is verified in the Protestant or in any other Church is beside the present question.

Our present proposition only asserts that for those who voluntarily die outside *the true Church*—wherever that Church is to be found—salvation is impossible.

There is another point connected with this proposition worthy of special notice. The reader will observe that there is question only of those who *voluntarily* die outside the true Church, and it is only for these that salvation is said to be impossible. The reason of this limitation is, that communion with the true Church is not required for salvation as a *necessary means*, but only owing to the *divine precept*, the violation of which to be culpable must be voluntary.

For the wilful transgression of a precept two things are required—advertence on the part of the intellect and consent on the part of the will.

Now, we may suppose the case of a man dying, who has never heard of this precept of entering the true Church; or, again, the case of a man who has heard of the precept, but who is invincibly ignorant of the extent and seriousness of its obligation; or, finally, the case of one who knows of the nature and extent of the obligation, but is invincibly ignorant that he is outside the true Church. In all these cases there is no voluntary violation of the precept, and consequently, so far, no impossibility of salvation.

In this way it is not impossible for a member of any erring sect to be saved, as far as this precept is concerned. But it may be asked, has not God given to the true Church motives of credibility sufficient to lead every sincere inquirer within her fold—how, then, can invincible ignorance or involuntary transgression of the precept exist? To this we reply that God has indeed given sufficient motives of credibility to His Church, but that these motives may be either proximately or only remotely sufficient to lead individual inquirers within her fold

¹ Symb. Nicæn.

² St. Mark, xvi., 15, 16.

In the latter case, some—owing to the training received in youth, or to the prejudices of more advanced years, or to the obstinacy of old age—may fail, without foreseeing the consequences, to make further inquiry, or to feel the force of the motives actually submitted for their consideration, and thus live on in involuntary and inculpable ignorance of the Divine precept of becoming members of the true Church. For it should be borne in mind that no effect—even though it may proceed from a sinful act or omission—can be culpable if the connection between the act or omission and this effect has been altogether unforeseen by the agent. It is true that a clear and distinct knowledge of the consequence is not required to make such consequence culpable, but it must be foreseen in some shape, or at least there must be advertence to the obligation of further inquiry when any doubt arises as to the lawfulness of the act or of the omission. This consideration serves to explain how it is that men may live and die outside the true Church, and still not be guilty of a voluntary violation of the Divine precept commanding them to enter it. It is in this way, too, we are to understand—what Suarez lucidly explains—how even infidelity may be inculpable in some men. Although God is prepared to give the grace of Faith to those who do what is in their power—that is, to those who in their infidelity observe the precepts of the Natural Law, according to the theological axiom, *Facienti quod in se est Deus non denegat gratiam*—and though they are culpable in the violation of the Natural Law, which is known to them—still, as they may not foresee that its violation will exclude them from the grace of Faith, they are not accountable for this consequence, and therefore their infidelity is not imputed to them as a crime.¹

Our proposition is, then, strictly confined—first, to *the true Church*, and secondly to those who *voluntarily* die outside its pale, and for such we maintain salvation is impossible.

The proposition in this form in truth needs no formal proof. If it did, we could easily show that Christ established a visible church upon earth—that He commanded His Apostles and their successors to preach His Gospel in every place and through all time—that He promised to be always with His Church, aiding and assisting her in the execution of this sacred duty, and that He denounced the severest punishment against those who refused to receive the religion so preached, or to enter the Church so propagated. “And He said to them : Go ye into the whole world and preach the Gospel to every

¹ The 68th proposition of Baius “*Infidelitas pure negativa in his in quibus Christus non est praedicatus peccatum est*” was condemned.

creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."¹

But instead of giving a formal proof from Catholic theologians, it will be more to our purpose to adduce the testimony of Protestant authorities on this question, and thus let our readers see with what consistency modern Protestant controversialists impute as a heresy to the Catholic Church a doctrine their forefathers required their followers to believe under pain of heresy.

It is a very curious circumstance connected with the proposition which expresses the Catholic doctrine, that it has been charged by Protestant writers with the very opposite faults of extreme laxity and of extreme rigorism. The latter charge is freely advanced in this 19th century. The former was very prevalent in the 17th. In the *Acta Eruditorum*, published at Leipsic, Tom. xi., an. 1692, we find in a letter of Leibnitz to Pellisson the following statements regarding the *laxity* of the Catholic doctrine. "There are *none so lax* as the Catholics, particularly the Jesuits and the Scholastics who agree with them, in admitting not only heretics but even infidels to salvation, so much so that Protestant theologians have deservedly censured them." In the same letter he speaks of the Catholic doctrine as being indulgent and lax in the highest degree. Again, in his third letter to Simon Loeffler he refers to this correspondence with Pellisson, and to the extreme liberality of the Catholic teaching, according to which he says it is possible for infidels and material heretics to be saved; and then he adds: "I have often wondered why this argument is not more frequently and vigorously urged against them by our theologians."²

But the truth is, that while the Catholic doctrine remained unchanged and immovable, Protestant opinion, founded on the Protean principle of private judgment, passed rapidly from the extreme exclusiveness of early Calvinism to the broad benevolence of modern Indifferentism.

So notable was this change, that even Bayle called attention to it in a work written against Jurieu, entitled "The Gates of Heaven opened to the Professors of every Creed, by D. P. Jurieu." On the title page he had inscribed, "Porta patens esto—nullo claudatur honesto." But Protestant writers, like all who travel at a rapid rate, imagined that contiguous stationary objects, and not they themselves, were changing their position.

Any one who wishes to find amongst the Protestant theologians a formal proof of the Catholic doctrine, may consult

¹ Matt. xxviii., 19, 20. Marc. xvi. 15, 16.

² Epist. ad diversos, Tom. iv.

Palmer, who is singular in this respect—as Dr. Newman somewhere observes—that he has tried to reduce Protestant theology to some system and settled method.

In his treatise on the Church¹ he argues from Colossians i., 18—“And he is the head of the body of the Church, who is the beginning, the first-born from the dead, that in all things he may hold the primacy.” And from John xv., 6—“If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth.” Those who are outside the Church are not members of the mystic body of Christ, and receive no vital influence therefore from the head, and consequently are not in the way of salvation. Again, those outside the Church abide not in Christ, and are compared to the rotten branch separated from the parent trunk. He next shows the necessity of Faith from Hebrews xi., 6—the necessity of preachers having a legitimate mission to preach this Faith, from Romans x. 14, 15; and these are to be found only in the true Church—1st Corinthians, xii., 28. He dwells with special emphasis on Acts ii., 47—“And the Lord increased daily such as should be saved,” as showing that the Church is by Divine appointment the way of salvation.

The “Tradition of the Christian Community at all times” is next advanced in proof of the doctrine of exclusive salvation, in evidence of which Tradition, he cites among the early Fathers, Theophylactus of Antioch, St. Cyprian, St. Augustine, Fulgentius, and some of the early Councils.

Finally, he quotes the testimony of the Reformers, but before giving their individual expressions of opinion, we may here insert the very words of the different Confessions of Faith, which, with remarkable uniformity, are found to contain the doctrine of exclusive salvation, at least as rigorously as it is held in Catholic teaching.

1st.—The Helvetic Confession² teaches—“So much importance do we attach to communion with the true Church of Christ, that we deny that they can live before God who are not in communion with the Church of God, but have separated themselves from it. For as there was no escape outside the Ark of Noah when the human race was destroyed by the flood, so we believe that outside Christ, who gives Himself to His elect in His Church, there is no salvation, and we therefore teach that those who wish to live must not separate themselves from the Church of Christ.”

2nd.—The Saxon Confession³ declares: “This is a sweet source of consolation, that the heirs of eternal life are nowhere

¹ L. 10.² Art. xvii., 1536.³ Ar

51.

to be found but in the assembly of those who are called—according to the expression of the Scripture.”—“And whom he predestined, these also he called.”¹

3rd.—The Scottish Confession² says: “We steadfastly believe in *one* church . . . We entirely detest the *blasphemy* of those who teach that men who live according to the laws of equity and of justice, no matter what religion they profess, will be saved. For as without Christ there is no life nor salvation, so no one can be partaker of His merits, except such as the Father has delivered up to the Son Jesus Christ. It is necessary that these should come to Him in due time, that they should profess His doctrine, and believe in Him.”

4th.—The Belgian Confession is, if possible, more positive and explicit.³ “We believe in one Catholic or Universal Church . . . We believe that this sacred assembly, or congregation, is composed of those who are to be saved, and *that there is no salvation out of it*, and that no one, no matter what his dignity or importance may be, should separate himself from it . . . but on the contrary, that all and each should join themselves to this society, and carefully consult for the unity of the Church, and submit both to its doctrine and discipline. Hence, it is the duty of all the faithful to separate themselves from those who are outside the Church, and to associate themselves with this sacred assembly of the faithful . . . even though the hostile edicts of kings or civil rulers should forbid this under pain of death. Whosoever, therefore, recedes from the true Church, or refuses to join it, manifestly resists the precepts of God.”

5th.—The Gallic Confession⁴ is so like the preceding, both in language and in sentiment, that it is unnecessary to transcribe it.

6th.—The Bohemian Confession⁵ teaches: “That he is a true member of the Church who preserves the unity of the spirit of Christ, . . . who does not introduce divisions, nor excite sedition. Of such a one, St. Paul speaks in his Epistle to the Ephesians,” &c.⁶

7th.—We might quote to the same effect, and as containing the same doctrine, the Confession of the Presbyterian Divines assembled at Westminster.

8th.—The Athanasian Creed, which was retained till a recent time in the Book of Common Prayer in its entirety, contains the following passages: “Whosoever wishes to be saved, must first of all hold the Catholic faith, which, unless a man hold whole and inviolate, without doubt he shall be

¹ Romans viii., 30.

² Art. viii.

³ Art. xvii., 1560.

⁴ iv., 3.

⁵ Art. xxviii.

⁶ Art. xvi.

lost for ever." And again, the closing words are, "This is the Catholic faith, which, unless a man hold faithfully and firmly, he cannot be saved."

9th.—We may now close our enumeration of the Protestant Confessions of Faith by a reference to the 18th Article of the Church of England, which declares that "they also are to be accursed that presume to say, that every man shall be saved by the law or sect he professeth, so that he be diligent to frame his life according to that law."

We might also refer to the Baptism Service still in use in the Protestant Church—to the Collect read on Good Friday—to more than one Catechism of Protestant doctrine, in all of which the same teaching is contained: but we have already stated enough, and more than enough, to show from public and authentic records what the belief of the Reformers and of those who succeeded them was on the necessity of belonging to the true Church, and on the impossibility of salvation for those who voluntarily died outside its fold.

We may now briefly refer to the opinions expressed by individual Reformers, and by the most distinguished later Protestant authorities on this question.

Calvin says: "Outside the bosom of the Church no remission of sin is to be hoped for, nor any salvation, according to the expressions of the Prophets *Isaias* and *Joel* . . ." Again, he says: "No crime is so great as withdrawal from the Church. It is a denial of God and of Christ."¹

Luther.—*Catechismus Major* P. ii. *Symb. Apost. act. iii.*, has almost the very words used by Calvin: "*Extra hanc Christianitatem ubi huic Evangelio locus non est neque ulla est peccatorum remissio quemadmodum nec ulla Sanctificatio adesse potest.*"

Melancthon says: "Nor outside this congregation of the faithful is the voice of the Gospel to be heard, nor is there any invocation of Christ, nor are there any heirs of eternal life."

We might also appeal to *Jurieu*, to *James I.*, and to his theologian *Casaubon*, to *Pearson*, Bishop of *Chester*, who, in his *Exposition of the Creed*,² compares the Church to the Ark of *Noah*, to the houses sprinkled with the blood of the *Paschal Lamb*, and, finally, to the house of *Rahab*, where, and where only, the inhabitants were saved.

To *Parker*, also, Bishop of *Oxford*, who defies any one to point out a precept more strongly inculcated in the Scripture, than that of maintaining the unity of the Church. In fine, to

¹ *Institutes*. lib. iv., c. i., p. 10. *Isaias* xxxvii., 32. *Joel* ii., 32. *Ezechiel* xiii., 9.

² 2nd Article.

the opinions of Thorndyke, Gerhard, Du Plessis, Beveridge, Wilson, and to Barclay.¹

But as we have already presumed too far on the patience and attention of our readers, we shall not do so further. A very interesting question still remains for consideration, namely, the condition and chances of salvation of some of those who die outside the true church, particularly *unbaptized infants*, *material heretics*, and *negative infidels*, to which question we mean to return in some future number of the RECORD.

T. J. C.

"DONOUGHMORE IN OMAYLE."

ON Sunday, the 24th of October, the foundation stone of the New Church of St. Patrick of Donoughmore in Imail, was laid by His Eminence the Cardinal Archbishop of Dublin. The occasion and the ceremonies, at all times of deep interest, acquired an additional importance from the circumstances attendant on them. The presence of the illustrious successor of St. Laurence O'Toole, and of St. Kevin, his still earlier predecessor in the See of Glendalough, in the scenes of their labours, with which, as we shall see, they were so intimately connected, must add a deep interest and sympathy with that auspicious event. Before entering into the early ecclesiastical and civil history of Imail, we shall dismiss briefly the later history of the church, or rather ruinous chapel, which is to be replaced by the new building now so auspiciously commenced. Premising that the name of this parish, which goes back to the earliest period of our ecclesiastical history, is styled "Donoughmore in Omayle," or Imail, to distinguish it from other parishes of a similar name, which are to be found in nearly every county of Ireland, this designation, according to Dr. O'Donovan, indicates their erection by our National Apostle St. Patrick, and are a testimony of his presence during his missionary visits at these ancient and hallowed church sites. The old Catholic parochial church of the Glen of Imail,² does not occupy the site of the Patrician

¹ See *Fratres Wallemburg. De Unitate Ecclesiae*, L. i., 7.—*Discussion amicale*, T. i. p. 46., also *Bossuet's Variations*, l. 15.

² The Glen of Imaile retains the name of a territory which extended beyond the present boundaries of the parish of Donoughmore, which, except the western one, are conterminous with the summits of the mountains which shut off this valley from the rest of Wicklow. In ancient times, the territory of the Ui Mail extended northward into Glenrigh—the valley of the King's river—north of Lobbawn and Table Mountains, and Glendalough was included within its boundaries—

foundation. It is usually called the chapel of Davidstown, and is of no very great antiquity; though called Davidstown, it is not built on that townland, which is divided from Kilshamore by the main road through the glen. The old chapel is in Kilshamore, and was there erected about 1710; It was originally roofed with straw, which was replaced by slates in 1770. In 1798 it was seized by the military then quartered in the Glen of Imaal, and was occupied by them before the erection of the military barracks at Leitrim. While thus used, one of them died and was buried outside the church; his remains were accidentally discovered some years ago. In 1825 the belfry on the south gable of the T form building was erected and furnished with a small bell: since that time very little has been done to keep the building in repair, and its condition has become so ruinous and dangerous, that it became a matter of imperative necessity to erect the new church just above the old site. The Rev. Michael Murphy, P.P. of the united parishes of Dunlavin, Donard, and Donoughmore, after escaping with considerable risk the perils and treachery of that most melancholy period, the rebellion of 1798, died in March, 1799, and was buried in the centre of the chapel, before the altar, in a nameless grave. No pompous marble or epitaph has been written to record the life and merits of this pastor, who in his day was

(*Book of Rights*, p. 207, note a). The Valley of Imaal is one of the most extensive of the Wicklow glens, as well as one of the most picturesque. It extends east and west about 6 miles, and north and south about 5 miles. According to the measurements on the Ordnance Survey maps, a line drawn from the top of Lugnacullagh to the top of Cnoc-na-Carriga, or Park-hill, measures $6\frac{1}{4}$ miles; a line from the summit of Keadeen to the top of Kilcuagh Mountain over Snugborough, measures $5\frac{1}{4}$ miles. Across the gap on the west, a line from the top of Brusselstown to the summit of Park-hill, over Donoughmore Church, is over 2 miles. These hills slope abruptly to the river which rushes through a gorge not wider than a half mile. Looking eastwards from Park-hill, or Cnoc-na-Carriga, Lugnacullagh, the highest mountain in Leinster, attains an elevation of 3,031 feet; on the south-west Ballinceddan (*i.e.*, Baille-an-Feddan, the place of the streams) attains the height of 2,498 feet. The eastern gap of Imaal passes between this mountain and Slieve Reagh (1,580 feet) a spur of Keadeen, which rises up in a bold, abrupt outline from the plain to an elevation of 2,145 feet. On its western and northern sides it dips down rapidly into the glen. On the western side is Brusselstown-hill, rising to the altitude of 1,326 feet, crowned with the remains of an ancient Celtic stronghold, or Cathair, of very extensive proportions. The mountains on the north side of the glen slope away from Lugnacullagh to Table Mountain, over 2,000 feet in height; westwards from this is Lobawn, 2,095 feet high; Ballinclair, double peaked, abruptly encroaches on the glen, and attains an elevation of 1,817 feet on the western peak, and 1,911 on the eastern peak. Lobawn slopes westwards to Kilcuagh, which is 1,630 feet high, and slopes down by Drumreagh and Knockardarragh (949 feet) to Park-hill, which is an elevation of 1,023 feet above the sea. On the top of Lugnacullagh is a plateau called Percy's Table, where Colonel Percy, an extensive landowner in the glen erected a look-out station in the early part of the last century.

an universal favourite with his flock. After the wars of the revolution, the old parochial church situated in the townland of Donoughmore, adjoining Kilshamore, fell into decay, and an oblong thatched cabin was built on the townland of Davidstown, opposite the present chapel, from which the high road separated it. About 1710 it was placed on the north side of the road, and its old name was retained, though it was situated in Kilshamore, on the spur of the long hill, Cnoc-na-Cairrage, which extends north and south from Kilcuach hill, over Donard, to the gap of Imail, between Kilshamore and Ballyhubbock, through which the river Slaney, fed by a thousand streams and rills which come rushing down from their mountain sources, flows in seething torrents from its home in the "Prisons" of Lug-na-Cuillagh.¹

The parish of Donoughmore is situated in the barony of Upper Talbotstown, in the County of Wicklow, and covers an area of 23,428 acres. It chiefly lies in the Glen of Imail, and extends southwards by the Keadeen mountain and Ballyhubbock and Spinans, adjoining the parishes of Kiltegan, Kilran-

¹ The Prisons of Lugnacullagh are two very remarkable precipices on the north and south side of the summit of the mountain. They may have been craters of an ancient volcano, from which the north and south sides fell away. The Slaney rises in the North Prison, and sweeps through the Glen of Imail, fed by a thousand tributary streams, some of which are of considerable volume. The legend about "the Prisons" states that the daughters of the King of Ireland were detained by their husband as prisoners, in these weird and gloomy recesses; this legend is supposed to account for the name. There is indeed a very old bardic story, which may, perhaps, be the original of the Imail tradition. It is preserved in the *Book of Leinster*, and in *O'Flaherty's Ogygia*, cap. 56, p. 305. In the time of Tuathal, the Acceptable, King of Ireland, A.D. 130, a Leinster King, Eochaidh Aincean, son of Eochaidh Domlenn, paid attention to Dairinne, the daughter of Tuathal; he was accepted by the King, and was in due course married to his daughter. Eochaidh brought his bride to his palace in Kildare, on the plain called Magh Luadhat. Harkening to the counsels of ill-disposed people who were dissatisfied with his choice, they told him that he should have selected Fidere in place of her sister, Dairinne. The weak-minded King grew dissatisfied, and concealed his wife in an out-of-the-way place, and came back to Tara, saying that Dairinne was dead, and asked to obtain her sister in marriage. Tuathal gave him the second maiden, who, when she came to Leinster, learned the true state of affairs. Both sisters having met, and learning their mutual wrongs, were filled with grief and shame; they fell victims to their outraged feelings, and both fell dead clasped in the arms of each other. Tuathal summoned his tributaries on hearing of the sad fate of his daughters; he invaded Leinster A.D. 134, and gave up to fire and sword Rathimil, or Garbthanach, the residence of Eochaidh. Naas, Allen, Mullaghmast, and Reelion, were devastated and burned in this war; Eochaidh was slain and decapitated, and Erc, his brother, was placed over the Leinster men, and an oppressive tax called the Boromha, or cow tribute, was imposed on the Leinster men, which was levied every second year. This tribute was paid with extreme reluctance; forty battles were waged in enforcing it during the five centuries it continued to be exacted by the Ultonians. Finally, in 693, it was remitted to the Lagenians by the King of Ireland, Finnachta Fledach, or the "Festive," at the earnest entreaty of St. Molyng of Hy Kinsellagh, who died Bishop of Ferns, A.D. 697.

elagh, and Baltinglass, in the diocese of Leighlin. The old Patrician church, from which the parish has its name, is situated in the townland of Donoughmore, outside the glen, on the western side of Cnoc-na-Cairrage, or Park-hill, where the gap or entrance to the glen opens to disgorge the waters of the Slaney. Donoughmore lies about two miles south of Donard, where Palladius, who was sent A.D. 431 by Pope St. Celestine, "to the Scots who believed in Christ as their first bishop," erected one of the three churches which owe their foundation to his labours. The second of these is Kill Fine, *i.e.*, the churches of "the Tribes," which is now known as Killeen Cormac, about five miles to the west, on the borders of Kildare, near Narraghmore, where repose the remains of Dubhtach Mac-ua-Lugair, the Druid of Laeghaire Mac Nial, King of Ireland A.D. 428-463, who received St. Patrick with respect and honor when he preached before the king at Tara. He subsequently became a convert to the Faith which he announced, and the fast and firm friend of the Apostle. The third Palladian church is Tech-na-Romin, *i.e.*, Domus Romanorum, now Tigroney, on the Avonmore river, in the Vale of Ovoca, in the east of Wicklow. This church, though attributed to St. Palladius, was erected by the Roman missionaries he left after him in Ireland, as its name sufficiently testifies. St. Patrick, in his visitations of Leinster, after having baptized at Naas the sons of Dunlang, Illan, and Oilill, subsequently kings of that province, visited Magh Liffé, the central plain of Kildare, bordering the river Liffey, from which the river received its name. In this place, between Kilcullen and Ballymore-Eustace, he erected the church of Donoughmore, now called Iago or Geoghanstown, a prebend in the diocese of Dublin. Near it was Tech-na-Bretnas, now Brannoxtown, *i.e.*, the house of the Britons, dedicated to St. Silvester, the same probably whom Palladius left with Solinus at Donard. Going along the ancient highway called Beallach Dunbolg, leading through Hollywood-Glen, Donard, Donoughmore and Baltinglass, to the south-eastern parts of Leinster; finding probably that Donard was amply provided for by his predecessor, he erected the church of Donoughmore, to supply the spiritual wants of his converts among the Ui Mail, or descendants of Maine Mail, an old Celtic chief of the second century. Apart from the well-supported assertion, that every church called Donoughmore is to be attributed to the apostle St. Patrick for its foundation, we have in this instance another evidence of the tradition verified in the dedication of this church to the National Apostle, whose feast was celebrated here

at Tubber-na-Carrige, a holy well dedicated to St. Patrick, above the church. As was usual in ancient times, a holy day, or patron day, was held on the hill-side, at the holy well. Owing to the concourse of people attending the religious celebration, a fair was established, which continued to be held at the "Cross" of Castleraddery, near the church of Donoughmore, where the fair-green was situated, till the building of Stratford-on-Slaney, about 1780, when it was transferred there; and then the "Patron" of Donoughmore began to decline. The fair of Stratford becoming a scene of rioting and dissipation which culminated in bloodshed—a man from the Glen of Imaal was murdered on St. Patrick's day—the fair was transferred, as we learn from the tradition of the old inhabitants of the Glen of Imaal, to Baltinglass.

To revert to the more modern history of the parochial church. After the Wars of the Cromwellian usurpation, and the Revolution under James II., the old Celtic landowners of the Glen of Imaal lost their property in the confiscation and outlawries which ensued; and such of them as were allowed to till the land they once held in fee, lost all spirit and much of their ancient history and legends, and being thus debased to the condition of mere serfs, though holding fast the Faith of their ancestors, they lost their native language, and with its decay, in some measure, their national spirit and intelligence. About the beginning of the 18th century, the new comers to the Glen of Imaal, being aliens to the faith and nationality of the Celtic inhabitants, for their use the present Protestant church was erected in 1711, on the old Patrician foundation, at Donoughmore. In some returns presented to the Privy Council, June 1st, 1630, drawn up by Dr. Lancelot Bulkeley, the Protestant Archbishop of Dublin (MSS. f. 3, 17, T.C.D., *vide* IRISH ECCLESIASTICAL RECORD, vol. 5, June, 1869, p. 145), there is reference to this locality—"Donoughmore-O-Maly. The church and chancel are down to the ground; the tithes, being worth about £30 per annum, belong to Mr. Michael Belarbey and Mr. Robert Wilson, prebend thereof. Patrick Maguire, clerk, is vicar of the same, which is worth unto him about £8 per annum: all the parishioners, except Mr. Charles Valentine, are recusants." The descendants of Mr. Valentine are still numerous in the Glen of Imaal; there are some of the name Roman Catholics. In the returns made by order of the Irish Parliament in 1766, and forwarded in compliance with this order, April 21st, 1766, by the Rev. Thomas Fetherston, vicar, who appears to have executed his commission with great candour and industry, the number

of Protestants is only 54, and the "Papists," 274 : total, 328 persons. Among the former there are three persons of the name of Plant; two Valentines; two Fentons, sons probably of a Mr. Fenton of Knockanarigan, who died in 1750, and who appears to have been the founder of that family so well known in connexion with the Glen of Imail. In this list, too, are three Celtic names—Donovan, Flynn, and Henry Tool, a scion of the old race—in the Glen of Imail. The same document informs us that the "reputed popish priests are Denis Doyle and James Nugent, his assistant." At this period the pastors of the united parishes of Donoughmore, Donard, and Dunlavin, lived at the "Cross of Castle-ruddery," the most central portion of the scene of their labours. These are the only historical data we have of the modern ecclesiastical history of the parish. In the clergy list of the late established church, published in *Thom's Directory* (1865), the entire population is stated to be 2,077; of these about 1,350 are Catholics, and the net income, £333 per annum. Reverting to the early history of Imail, in which the connection between civil and ecclesiastical events are so intimate that it is almost impossible to classify them, we must premise some account of the territory previous to the introduction of Christianity and its attendant civilizing influences. In the earliest account we have of this portion of Leinster, the central portion of Wicklow is called the Forthuatha Laighen, *i.e.*, the stranger's country of Leinster, in which were located the oldest and primary tribes whose history has been lost, if it were ever recorded. In course of time, as the historical Lagenian families progressed, a tribe named the Dalme-sincorb established themselves on the eastern seaboard, and from this tribe are descended St. Kevin of Glendalough, and many other contemporary Leinster saints. On the west of Imail, the Ui Gabhla, a cognate race, were settled, which, in course of time, had to give way to the descendants of Cathair Mor, King of Leinster, who was slain at Magh Agha, between the Boyne and Blackwater, by Conn-Ced-Cathach, (King of Ireland, 177-212). Maine Mal, the son of Fidlimidh Fiourglas, and the brother of the Lagenian King Cathair, occupied this portion of the Forthuath of Leinster, and was the founder of a race whose tribe name was Ui Mail, or the descendants of Maine Mal; they subsequently branched off into the families whose names were Ui Taidg, or Tighe, the Ui Maelcon, and the Ui

Ceallach Cualan,¹ who dwelt between Glendalough and the sea. These descended from a King of Leinster, Ceallach Cualan, the eleventh in descent from Maine Mal. Ceallach died A.D. 713; he was the father of Criomthan, King of Leinster, who was slain A.D. 721, and father of St. Comgan of Turriff in North Britain, whose feast occurs on the 13th of October. Cellach's daughters were Caeltighern, who died in North Britain, January 7th, A.D. 728; her son, St. Faelan, a remarkable personage in Scottish history, was Abbot of Strath Fillan in Perthshire. Another daughter was Muirian, the wife of Irgalach, son of Conaing, King of Bregia, *i.e.*, East Meath and Fingal; she died A.D. 748. Ronan Cruaich, the great-grandfather of Ceallach, resigned his position as regulus, entered the church, and became a bishop. He is known in Hagiology as Ronan Cruaich of Rathronan, in Ui Bruin Cualan, Barony of Rathdown, County Dublin; he is probably the same as "Ronan, son of Aedh of Achad-Fharca," given in the *Martyrology of Donegal* at the 23rd of December.² Maine Mal had another son, Amalgaidh, ninth in descent from whom was Taidg, the ancestor of the Ui Taidg of Imail. Another descendant of this Amalgaidh, or Awley, was St. Berchan of Donoughmore, or, as it was also called, Domnach Sinchill, or the Church of St. Sinchell, either the senior or junior of that name, who was patron of the Church of Cill-da-Sinchill, *i.e.*, the Church of the two Sinchells, at Killeagh in the King's County. Sinchill, senior, died March 26th, A.D. 551. According to the Genealogies preserved by M'Ferbis, Berchan was only fifth in descent from Amalgaid; some links are probably lost, and we may suppose that he was a contemporary of St. Patrick, who, not improbably, left him to minister in the church he founded in Imail: no more can be said of him, and the day on which he was venerated is not recorded. He appears to have been a married man before he entered the church, for a list of his descendants is preserved: from him is descended Cairpre, Lord of Imail, who died A.D. 847 (M'Ferbis p. 211, the Marquess of Drogheda's Copy). Of the descendants of Ceallach Cuallan, their pedigree is preserved to Gilla Caemghin, *i.e.*, "servant of St. Kevin," who was slain A.D. 1037, by the sons of Aedh, son of Tuathal, Prince of Ui Muiredaigh, slain at Clontarf, 1014. In the

¹ "Manius Mal Cathirni regis frater Imalæ regioni nomen dedit, ex quo O'Kelly Cualann in Wickloensi agro."—*Ogygia*, London, 1685, p. 3, cap. lix., p. 310.

² "Ronan Eps. Mac Aodha qui jugulavit Criomthand a brathair."—M'F., R.I.A., p. 461.

year 1034, his brother Cathal, King of Ui Ceallach Cualan, and his wife were slain by these same princes. In the *Life of St. Kevin* we read that, hearing a foray into the Glen of Imail was contemplated by some cattle-lifters, the saint sent a "blind" man across the mountains between Glendalough and Imail, to warn his friends there of their impending danger. In the year 597, Cumiscagh, the son of Aedh MacAinmire, K.I. 572-599, was slain in Imail, and decapitated on the base of a stone cross, near Kilranelagh, by Lonan, the Airchinech of that church, as he was flying from the vengeance of Brandubh, King of Leinster. This stone is still in existence, and is now called Cloghnagane, *i.e.*, the "stone of the heads," and gives its name to a small townland near Spinans. Aedh MacAinmire came next spring to avenge the murder of his son, and to levy the Boromean tribute on the Leinster men; Brandubh, however, by the aid and advice of St. Maedhog of Clommore, the half-brother of the monarch Aedh, defeated them, and Ronncerr, the son of Dubhanach, Prince of Imail, got into the camp of the King of Ireland, at Kilbelet, near Donard, under the guise of a leper, and aided by the Leinster men, who also entered by a curious stratagem, they put the northern force to flight. The King also fled towards the Liffey followed by Ronncerr, who slew him and decapitated his lifeless corpse on "the Lec Comaigh-Cnamh," or the stone of the broken bones, in the "Kill field," in the townland of Mullycagh, opposite Knockroe, where is still extant a large granite boulder called "the King's stone," on which Aedh was decapitated. We are told that for this important service the territory of Imail was for ever exempted from tribute, and that Brandubh convened a Synod of the clergy of Leinster, who appointed St. Maedhog, Mogue, or Aedhan MacMaine Eices, the Ard Espoc, or Chief Bishop, of the Lagenains, and King Brandubh gave him Fearná, *i.e.*, the place of the Alder trees, for the site of his new church, which then became the chief church or cathedral of the diocese of Ferns in Hy Kinsellagh. In 717, Aedh, the son of Ceallach, was slain by the Leinster men in the battle of Finnabhar, supposed to be Fennor, at Duneany, near Kildare. A.D. 732. Fiangelach Mac Murcadh, chief of Ui Mail, died. A.D. 739. Cathal and Oilill, the grandsons of Ceallach Cualann, were slain at a place called Ailiun-da-Bernach, or the island of the two gaps, a locality not identified. A.D. 775. "A battle was fought at Athcliach (Dublin), by the Cianachta of Magh Breagh (*i.e.*, Fingal), against the Ui Tegh (of Imail), and there was a great slaughter of the Leinster men, and a number of the Cianachta were drowned

in the full tide on their returning." 915. Culothair, son of Mathudan, chief of Ui Ceallach Cualann, died. 1101. Cormac Ui Mail, Bishop of Glendalough, died; he succeeded Gilla Na Naomh, who died at Wurtzburg, April 7th, 1085; Cormac was one of the Ui Mail, and perhaps a native of the glen. Thus far we have traced the history of Imail. Under its ecclesiastical aspect, it is a blank until the 13th century, unless we except a legend which has nevertheless some good historical grounds on which to rest. While the descendants of Taidg still maintained their own in Imail, and the Ui Ceallach, or O'Kelly, in the country about Glendalough and Vartry, long before the Ua Tuathal, or O'Tooles, set their feet therein, fleeing from the long swords and the stout mail of the Anglo-Norman freebooter. A scion of that princely house was perhaps the first of his name and family destined to drink the cup of bitterness and eat the bread of sorrow in exile and banishment in the wild and cheerless recesses of these rugged mountains. In the year 1127, there reigned over the Ui Muiredaigh, Muirchertach Ua Tuathal, so called from his great ancestor Tuathal, "King of Liphé," *i.e.*, of Kildare or Mid-Leinster, who died A.D. 956. Muirchertagh had born to him of his wife, the daughter of the King of Ui Faelan, an adjoining territory which included Naas, Clain, and Maynooth, a son named Labhras, or Lorcan, now anglicized Lawrence. In 1127—a year which brought grief and sorrow to Muirchertach, for his brother, Gilla Comghall Ua Thuathal, Abbot of Glendalough, the successor of Caemghin, was ruthlessly slain by the people of the Forth-uatha, in an attack made on this city of St. Kevin. The birth of this child of predilection took place probably at Castledermott, in the regal mansion of the O'Tooles. As he grew apace, and while still of tender years, Diarmaid, the son of Murcadh, King of Leinster, the betrayer of his country, styled "Na Gaill," or of the foreigners, from his hapless connexion with her proud invaders, having some dispute with his subject chief, Muirchertach O'Toole, demanded his infant son as a hostage. The boy was torn from the fond embraces of a loving mother and sent into exile; and if the tradition of the Glen of Imail tells aright, as we believe it does, it is here that the place of his exile must be sought for. In an out-of-the-way corner of the Glen of Imail, surrounded as it is by lofty mountains of rugged sides and cheerless aspect, is one spot of some natural beauties. In the townland of Brittas there is a large field surrounded by venerable ash trees of ancient growth and appearance; this

place is called "St. Laurence's Park," and the constant tradition of the people is that St. Laurence was "nursed" here. Some years ago, very old people, who have since passed away, used to tell, that when he was taken away from Brittas, his nurse was wont to climb up some lofty trees, and there set up a caoin or lament, some verses of which they then remembered, and keep a look out for the return of her Daltha, or foster-child. Lorcan never returned, for Diarmaid, at the earnest entreaties of his parents, transferred the hostage to the care of the "successor of Caemghin," at Glendalough, where, as we learn from his life, he entered the cloister, and in 1157, thirty years after the murder of his uncle, Gilla Comghall, he was elected Abbot: and in 1162, he was raised to the dignity of Archbishop of Dublin, being the second Archbishop of that See. It is needless to speak of his holy life and his apostolic labours. Filled with grief and anguish at the sight of the miseries entailed on his flock by the cruel invaders of his country, he set sail for Normandy, to plead in person before King Henry the Second, the cause of God and Humanity. Overcome by the fatigues of his journey, undertaken at an inclement season of the year, he was seized with his mortal illness at Eu, in Normandy; he departed amid the monks of that Monastery, on the 14th of November, 1180. Muirchertagh, his father, died "after Penance," A.D. 1164; his other children were Gillacomghall, Lord of Ui Muiredagh; Ugaire, slain, 1134; Dunlang, King of Ui Muiredaigh, slain at Wexford by the English, 1178; and Mor, his daughter, said to have been one of the wives of Diarmaid Mac Murrough. Thus far the history of the connexion of the O'Tooles with Imail.¹ Again we shall have occasion to revert to them in this territory, when the violence of war and the unjust and heartless devastations of the Anglo-Norman myrmidons drove them from their ancestral territories to become themselves, learning from the example of the invaders, the oppressors of their co-relatives, the Ui Taidg of Imail.

For centuries previous to the alleged suppression of the See of Glendalough, on the decease of William Piro, or Peryn, in 1214, after which, owing to the power and influence of the native

¹ Omale and Imail are the usual forms of this name; the more correct is Imail, which represents the Irish *Ui*, sometimes Anglicized *Hy*, grandsons or descendants of Mal. *O* is singular, representing *Ua*, the descendant. *Mac* before a proper name represents son, or Fitz; as, Mac Donell, Fitz Patrick, &c.

"Per *Mac* atque *O*, tu veros cognoscis Hibernos
Ambo si desint nullus Hibernus adest."

Irish, who held their own in these parts, Glendalough kept up a stormy existence as a separate see; for, in 1216, we find Bricheus a bishop there at the close of the reign of King John. Robert de Bedford, who was subsequently Bishop of Lismore, was elected to this see, but did not sit on account of the proposed union with Dublin. De Burgho (*Hib. Dom.*, pp. 455-479) states that on the 10th of November, 1494, Pope Alexander VI. appointed Ivo Rossei, a Minorite, on the death of Bishop John. Ivo died in 1495, and another Franciscan named John succeeded. Denis Whyte, a friar, "touched in conscience," resigned the see A.D. 1497, which, since then, remained united to Dublin. However, about this time a Dominican, Francis de Corduba, was appointed by a Bull dated August 26th, A.D. 1500, but whether he ever sat in his see is not recorded; his name is the last in connexion with the See of Glendalough. Whatever may have been its status during all this period, it is quite certain that the power of its prelates must have been confined to the ecclesiastical city of Glendalach, as the Archbishop of Dublin exercised full authority in the churches belonging to this ancient diocese. After the decease of St. Laurence O'Toole, through the power and influence of the Anglo-Normans, John Comyn, a native of England or Scotland, was appointed in 1181. He died October 25th, A.D. 1212. In 1190 he rebuilt the old parochial Church of St. Patrick, in *Insula*, erecting it into a prebendal and collegiate church, and placed therein 13 canons or prebendaries, giving them certain revenues and constituting them a Chapter. The Church of Donoughmore, in Imaal, was then, perhaps, constituted a double prebend. In 1173, in a grant made to the Abbot of Glendalough by Richard Strongbow, Earl of Pembroke, among the churches mentioned as *ex altera parte montium*, are "Dunbuoci (Dunboyke), Elpi (Crihelp), *i.e.*, Balemengaig (Ballymooney over Donard), Dunarde, Cellcuachi (Kilcough), Dunmeiloban (Dunlavin), Balliumail and Cellfrenn (Freynestown), Cillen-ua-Lugair (Killeen Cormac, *i.e.* Killeen), Hy Lugair, Tota terra Umeilgille." King John, in 1193, confirmed this grant, and Pope Innocent III., in 1199; these ancient documents are preserved in the *Repertorium Viride*, compiled by Archbishop Alan. The orthography of some of these names is very corrupt. Balliumaile and Umeilgile are perhaps an attempt to express Ui Mail or O'Mayle. In 1216 the possessions of the See of Dublin were confirmed to Archbishop Henry de Loundres, *inter alia*, Donoughmore. In 1227 Donoughmore was valued at 15 marks. In the year 1229, in

a grant made to Luke, Archbishop of Dublin, of forests, &c., in the County Wicklow, the mearings of which are described, "Omail" is mentioned as the "land of Philip FitzResus," which he held under Walter de Reddlesford. FitzResus was, perhaps, the nominal owner, and was not able to maintain possession against the O'Tooles.—Vide *Calendar of Documents relating to Ireland*, published for the Master of the Rolls. In 1260 the monks of the Cistercian Abbey of Baltinglass had some disputes with the See of Dublin concerning the boundaries of some of the adjoining parishes; these claims were settled by a Bull issued the 20th of April in the same year. In 1267 Archbishop Fulk de Saundford appropriated this church to the oecomony of the Cathedral of St. Patrick; its value then was 38 marks, of which 18 were payable to the vicar. The treasurer of the Cathedral was to receive all the profits, and pay to the two canons 24 marks per annum during their lives, and the newly-created canons were to receive annually 100 shillings, with commons; they were then exempted from the charge of a vicar. In the same year (1267) Archbishop Fulk endowed a perpetual vicar at Donoughmore, with a carrucate of land worth fifteen marks, which, in the time of Archbishop John Alan (murdered July 28th, 1534), was appropriated to the support of the vicar and two prebendaries. In 1297, Richard de Haureberge and Anselm Gubeon were prebendaries; after these there is no record of the prebendaries, who, perhaps, were not appointed, or did not reside on account of the disturbed state of this part of Leinster. In 1306, Donoughmore is returned *Vasta*—waste by war—and its succursal church, Freynestown, is returned as in the same state. In 1468, at a visitation of the chapter, by Archbishop Tregury, the dean reported that he could not visit Donoughmore in Omaille, on account of the war in these parts. In 1509, Mathew Rochfort was prebendary, *ex parte praeceptoris*; and about 1534, Vesey and Holgyll are mentioned by Archbishop Alan as prebendaries in his time. At the suppression of the chapter of St. Patrick by Edward VI., in 1546, Thomas Wafre and John Wogan were prebendaries; and at the restoration of the chapter in 1555, John Wogan and John Cane were nominated. So far are the names of the old prebendaries preserved. *Cotton's Fasti Ecclesiastical History* supplies the names of the prebendaries of Donoughmore to the present day.¹ In the

¹ The names of some of the Catholic pastors of this Union have been collected by the writer. In the list of the parish priests returned at Wicklow, 13th July, 1704, pursuant to "An Act for registering the popish clergy," are found Patrick

Catholic chapter, Donoughmore in Imail constitutes two prebends, which, under the Protestant arrangement, were united September 4th, 1643. Archbishop Alan states in the *Repertorium Viride*, in which he collected, with great zeal and industry, the ancient history and muniments of his see, that in his time the revenues of Donoughmore were not paid—"nihil valent his diebus." From the same authority we learn, that the Chapel of Freynestown,¹ west of the Glen of

Kernan, Parish Priest of Donoughmore, resident at Oldmill, aged 59, ordained in Rome 1679, by John de Angelis, Bishop of Tivoli—his securities, according to the Act, were John Burroughs and Christopher Yeates of Newragh; and Patrick Haggan, living in Rathallagh, Parish Priest of Dunlavin, aged 46, ordained in 1685, at Aughrim, by Dr. Thady Keogh, Bishop of Clonfert—his securities were Nicholas Lambe, of Ceskin (in the Glen of Imail), and William Coulber, of Ballyhubbock. The next pastor, though perhaps not their immediate successor, is the Rev. James Caulfield, a member of an ancient Ulster family, settled at Lemonstown, in the parish of Dunlavin, and now represented by the Caulfields of Levittstown, County Kildare. James Caulfield died 19th January, 1736, in the 38th year of his age, and was buried in Tornant, where a small headstone marks his grave; Dr. Caulfield, late Bishop of Ferns, was of this family. The Rev. Edmund McGinn comes next in the list; no more is remembered of him than his name. In 1766, the Rev. Denis Doyle was Parish Priest, and the Rev. James Nugent, his curate. The Rev. Patrick O'Quinn, a native of the parish of Boystown, or Blackditches, was pastor over this Union; a silver chalice was purchased by him for the parish, and is still extant, with the date 1775. He was translated to Castledermott; he died A.D. 1786, and was succeeded in Dunlavin by the Rev. Francis Lennon, D.D., who was translated to Castledermott, where he died A.D. 1828, and was succeeded by the Rev. Laurence Dunne, the Archdeacon of Dublin. The Rev. Michael Murphy succeeded Dr. Lennon; he died of fever in March, 1799, and was buried in the chapel of Davidstown. After him comes the Rev. John Power, born at Coldwells, near Dunlavin; he was educated at Salamanca; he died 25th June, 1815, and was buried in Tornant. There is no tomb over his grave, which is marked by a quern, or hand-millstone, in the south-west corner of the cemetery. His successor was the Rev. John Roche, of the Diocese of Ferns; he died 5th May, 1826, and is buried in the Church of Dunlavin. Rev. Edmond Roche, his curate, died in March, 1825, and was also buried in the same church. The Rev. Michael Keogh, of the Diocese of Meath, was translated from the parish of Boystown; he died the 5th of March, 1827, at the house of Mr. Byrne, of the Rotten-hill, and was buried in Blackditches church. His successor, appointed March 17th, 1827, was the Rev. John Hyland, a native of Athy; he died September 24th, 1862, and was interred in the Church of Dunlavin. These are the few waifs and strays of Ecclesiastical Folk-lore, jotted down in 1861; imperfect and unsatisfactory as they are, they may be deemed worth recording.

¹ Freynestown, or Fryanstown, is a small parish belonging to the Union of Dunlavin. Its present orthoëpy would lead to the supposition that it was so styled from the Anglo-Norman family of De la Freigne, now Frayne, Freney, and French. In Latin documents its form is De Fraxinis, a name often translated "Ashe;" under this misapprehension, Frentown is sometimes styled Villa fraxini. However, our oldest documents call its church Cellfrenne, which proves that the name is of Celtic origin. The old church site is in Frentown Upper, in the Bullock-park, just where the road turns at a right angle towards the Rotten-hill. About 1780, a wall and high gable were standing on this site; around it were the remains of a cherry and pear orchard; it was here that the castle of the Wolverstons stood, either on the site of the church or beside it. There is nothing to be seen here now but a rugged hillock, with stones cropping over the greensward. In the confiscation of 1642, James and Paul Wolvertson, of

Imail, adjoining Rathsallagh, was, in times long past, one of the subservient chapels of Donoughmore, and was then valued at six marks; the other succursal chapel was at Kilbreffry, in the Glen of Imail. This name is always printed Kilbreni; but the local pronunciation

Franestown and Rathbran, were attained; the wife of James was Mary, daughter of Patrick Plunkett, ninth Lord of Dunsany; another James was son-in-law of Fiach Mac Hugh O'Byrne, of Ballinacor. The old church of Frenestown has a very eventful history: the name of its patron saint is not recorded. There is a holy well near its site called Tubber Andrew, at which a patron used to be held in past times; some old carved stones—tombs perhaps—were near it, but they have been utilized in making a drain from the well. The reference to this church in 1306 has been noticed. In 1331, a most cruel and barbarous scene occurred here. In *Thady Dowling's Annals* (p. 23, I.A.S., A.D. 1329), we read:—"Adam Mac Gillamor et alii Hibernici cremaverunt 80 innocentes in una Ecclesia cum presbytero missam celebrante." *Ryan's History of the County Carlow* suggests Friarstown, in that county, as the scene of this barbarous sacrilege, on account of the similarity between Frenestown and Friarstown. The old tradition of Frenestown localizes the occurrence at this church. Mr. Ennis, of Randalstown, now many years deceased, used to tell the story of this cruel outrage: according to his tradition, the priest came to the door of the church, with the Body of the Lord in his hands, supplicating mercy for himself and those who sought sanctuary there; he was thrust back into the blazing pile at the point of their javelins, and perished in the flames. Some, however, escaped, according to Mr. Ennis, and fled towards Ballyhook-hill; they were overtaken at Scurlogue brook, and mercilessly slain. The perpetrators of this sacrilege drew on themselves the interdict of the Pope; they went along the course of the Slaney towards Wexford, and were attacked by the gallant townsmen, and driven into the river, there to perish by their wounds or by drowning.

"The Irish of Leinster plundered the English and burned their churches, and in Freynestown burned about 80 men and women, and a certain priest of that church, whom, with their javelins, they hindered from coming out, though in his holy vestments and with the Lord's Body in his hands, burning him with the rest in the church."—*Gough's Camden's Britannia; Annals of Ireland*, p. 135.

This event is also referred to A.D. 1331, and is attributed to the Irish of Leinster; what provocation may have led to this dreadful retribution we are not told. Clyn, at 1330, records the finale: "Cives burgenses Wexfordiæ interfecerunt 400 Hibernicos rebelles juxta rivulum de Slayne et anno sequenti plures rebelles Hibernici fuerunt interfecti in Kenselley." The O'Tools were not unlikely the perpetrators of this outrage. At 1331, Clyn states that the O'Byrnes and Mac Murchads, *i.e.*, Cavanaghs, were those who were slain at Wexford. The O'Tools were their allies; and in the same year, O'Tool slew Phillip le Brit, and his son, and a Knight Templar of Kilmainham, of the Geraldines, and thirty other "strong men of the English." The O'Tools were naturally exasperated to see the Knights of St. John brought to fight against them, judging that their arms were to be used only in defence of Christian men; these excesses on their part led, perhaps, to these truly lamentable occurrences we have just detailed. A few years before, one of their kinsmen, Adam Duff O'Tool, son of Walter, was burned to death on Hoggin-green in Dublin (1326), for the alleged crime of heresy; he was one of the "mere Irishry," and we have not *their* account of this accusation.—*Va Victis!* All these outrages are not peculiar to the "Irishry," in 1516, we read in the *History of the Earls of Kildare*, that at "Levetyston (Levitstown, near Mageney), seventeen persons were burned, and one slain in the church before the altar, by the followers of Ormond." And Gerald, the eighth Earl of Kildare, burned down the Cathedral of Cashel, because "he thought the Archbishop (his personal enemy) was in it." Freynestown never probably recovered these disasters, and has been waste and desolate ever since.

is the true one, and was evidently so written in the original document, where the *v* or *u* is mistaken by the transcriber for an *n*. This old church site is located in the townland of Kilbreffy, on the river Slaney, opposite the new church on Kilshamore. The site is now desecrated, and the cemetery, long since disused, is now the haggard of a farm-house close by. On the opposite bank of the river on the hill side, under Kilshamore, is a place called Cruckaun, where there was also an old, though now disused, cemetery of very ancient appearance: rugged stones crop over the sward, and some "bullan stones," *i.e.*, with cup or hollows sunk in them, are to be found here, and are sure indications of some very ancient and primitive foundation.¹

Tradition states that a "convent" was erected here, but there does not appear to be any ground for the assertion. We are told of there being another "convent" at Rostyduff, a snug little place under Keadeen mountain. It was probably in very remote time a place used for some religious purposes. St. Bridget's well is there, at which, in the early part of this century a "Patron" used to be held on the 1st of February. Tubber-a-feacain is the name of another well in the vicinity, on the side of Keadeen mountain. A farm-house stands on the site of what the people call the "Convent," and they say that the nuns were in some foray chased away, and that they took refuge in the bogs of Kildare. This legend is of no value, though it may give grounds for the supposition, that in ancient times some sort of a church or hermitage existed at Rostyduff, *i.e.*, the "wood of a black or dark house." An Inquisition of the 38th of Henry VIII., A.D. 1547, finds that Whytestown Kilbrewhy (Kilbreffy) Quylshagh (Kelsha, *i.e.*, Coillte, the woods) Castlerodderly (the Knight's castle) Collywaddre (now Coolamadra), *i.e.* (the hollow of the dog) belonged to the parish of Donoughmore. In Archbishop Alan's time Whitestown, and Randalstown, and Ballymergin, now Merginstown, were determined to be in the parish, but it was uncertain if Ballyrodigan, then called Halpenstown and Rath-focain, belonged to it.

There are no historical events to be noticed in connexion with the Glen of Imaal during the 10th and 11th centuries; and of the correlative family of Ui Ceallagh Cualaun, we do not hear of them after year 1037. The end of the 12th and the beginning of the 13th century open a new era in the local history of Imaal. Soon after the decease of Lorcan O'Toole, his

¹ A farmer named Doyle from Knocandarragh, who died 1850, aged 90 years, attended in his early youth the funeral of James Tyrrell, who was the last person who was buried in Cruckaun.

family, whose tribe-name was Ui Muiredaigh, were driven from the fertile lands in the south of Kildare, by Walter de Ridensforde,¹ Baron of Bree, near Athy, who erected his stronghold at Desert Diarmaid, since called Tristle or Castle Dermott; De Ridensforde got a grant from King John of the territories of Ui Muiredaigh and Ui Mail. Into the latter the Ua Tuathal, or O'Tooles, betook themselves, and subdued the O'Teiges; they established themselves in the mountain fastnesses, and defied the power of De Ridensforde, maintaining in Imail a stormy existence till the middle of the 17th century. Dunlang O'Toole, the King of Ui Muiredaigh, was slain A.D. 1178, by the Anglo-Normans of Wexford, who made an incursion into his territory; their leader, Robert Le Poer, was slain on this occasion. In 1214 Lorcan O'Tool, "a young Prince of Leinster," died; he was probably the son of Dunlang, and nephew of the Archbishop St. Lorcan. In the year 1119 Gillacomghall O'Toole, the grandfather of St. Lorcan, was slain; his son was Gillacaemghin, the father of Balthair, or Walter, who was grandfather of Fedlimidh O'Toole, Lord of Ui Muiredaigh, who died A.D. 1259 or 1260. Balthair, or Walter, who was probably his brother, was father of Adam Duff O'Toole, who was burned for alleged heresy at Hoggin Green, in Easter week, 1326. Dunlang, another brother of Fedlimidh, was driven from Leinster by the English, and withdrew to Connemara; he settled in the Island of Omev (Imagia Sti Fechini), where his descendants are traced up by M'Firbis to Theobald O'Toole, of the Island of Omev, who was hanged in 1586, by Sir Richard Bingham, the Governor of Connaught. His son was Edmund O'Toole, whose descendants are still to be found about Clifden, in West Connaught; they have sunk into obscurity, and are not even aware of their ancient Lagenian extraction. (*Jarr Connaught*, pp. 280-281.) In 1327 the Irish of Leinster set up Donald Mac Murrough as their King; he was taken prisoner and brought to Leixlip, where his captor got £100 ransom; and David O'Toole, of Imail, was captured by John Wellesley,² who then commanded a military outpost at Dunlavin,

¹ Gerald, third Lord O'Faley, who died July 20th, 1286, was married to Emilina, daughter of the Lord Justice of Ireland, Stephen de Longue Espeé, who was married to Emilina, daughter of Walter De Reddlesford, Baron of Bree, to whom King John granted the Lordship of O'Murthy and Imail. His granddaughter Emilina, died A.D. 1291. She was the mother of Thomas Fitzgerald, fourth Lord O'Faley, the ancestor of the Duke of Leinster.

² Sir Wm. Wellesley, of Dangan, a lineal descendant of Sir John, married Matilda O'Toole, having first, as was then required, obtained a royal licence, whereby she and her issue obtained the privileges of the English law. No mention of this alliance is to be found in the printed pedigrees of the Duke of Wellington, whose

against the O'Tooles. In the next year, David was hanged in Dublin, as we are informed in the annals of James Grace of Kilkenny. Five years after this, Murcadh Nichol O'Toole was murdered in Dublin while a parliament was being held in the Church of the Carmelites, and the annalist Clyn adds:—"et hoc Dei justo judicio qui multos male ipse fideles occiderat ante." In 1376, Aedh, or Hugh, O'Toole, who is styled by the *Four Masters* Lord of Imail, was slain by the English; he was son of David, who became a victim to their fury in 1328. Hugh's brother, David, fell also by the English in 1368, and in 1388 his brother, John Ruadh. O'Toole, was accidentally killed in his own house by a clown. Up to this period the O'Tooles appear to have resided chiefly in the Glen of Imail. Aedh, the Lord of Imail, had four sons, the eldest of whom was Diarmaid, chief of Clan Tuathal; he was slain at the age of 80 years, while "in pursuit of a prey," by the grandsons of Thomaltagh O'Dempsey, of Clanmalier. Felim and Aedh, his brother, died in 1404, and John, the youngest, was left in possession of Imail. The descendants of Diarmaid went north-eastward beyond the mountains, and settled in the regions of Fertire, or Vartry, Castle Kevin, and Glencree. Theobald, son of Diarmaid, was probably the first who settled there, maintaining his newly-acquired possessions by the strong hand, as their correlatives, the O'Byrnes, who were driven, after 1202, from Ui Faelan, in the north of Kildare, by Meyler FitzHenry, had some claims on this debatable territory, which led to the violent death of Edmund, son of Theobald, son of Diarmaid O'Toole, who was slain in 1488, by the sons of Taidg Mor O'Byrne, of New Ragh, near Wicklow, elected Tanist of his clan in 1446. From this Edmund O'Toole descended Luke, of Castle Kevin, who died April 6th, 1578; his son Barnaby died June 17th, 1597, and his son Luke was a prisoner in the Castle of Dublin in 1652; he had then reached the patriarchal age of 75 years. His sons Barnaby, Christopher, and Donogh O'Toole, took a leading part in the stirring events of their time, and held important posts in the armies of the Confederate Catholics. Felim O'Toole, the brother of Luke of Castle Kevin, died 1592; he forfeited his lands in Fercullen and Powerscourt, which, in 1603, October 27th, were granted to Sir Richard Wingfield. Felim's son Garrett, slain in 1582, was the father of Turlogh, ancestor this Sir William was. Matilda O'Toole survived her husband, and married Patrick Hussey, who got a pardon in 1506, from Henry VII., for his marriage with "Maud" O'Toole, "lately the wife of Sir William Wellesley, of Dangan," for having married without the royal licence. Thus, we see that some O'Toole blood coursed in the veins of the Hero of Waterloo.

the last of his recorded descendants. As this portion of the history of the Clan Tuathal has been so ably and graphically treated by "John O'Toole, Esq., chief of his name"—our readers are referred to the storied pages of that very interesting volume—we purpose only to tell the story of the O'Tooles of Imail. On the arrival of Edward Bruce in Ireland, in 1315, the O'Tooles began to bestir themselves; they set out from their mountain fastnesses of Fertire and Imail, to attack the English of Dublin, then distracted and disheartened by the ravages of the other Irish, who joined the forces of Edward Bruce. They again, A.D. 1316, encamped in the "Bloody Fields," in Cullenswood, on the southern side of the capital, where, in 1209, on Easter Monday, they slew 300 of the chief citizens of Dublin, and carried away many more as captives into the heart of the mountains. In 1316, the O'Tooles got the worst of the encounter with the people of Dublin, led on by William Comyn, seventeen of them were slain, and their heads sent to *ornament* the Castle of that city—a poor reprisal for the slaughter of 1209. David O'Toole, son of Felim, who died 1259, was their leader on this occasion. In 1327, as we have already seen, he was captured by John Wellesley, and was hanged the following year. The Anglo-Irish Annals are full of accounts of forays and cattle-lifting expeditions made by the O'Tooles on the marshes of Dublin. In *Grace's Annals*, under 1316, there is a very curious account given of one of these:—"The Irish of Imail attacked Tullow (query, Tallaght, County Dublin), and lost 400 men, whose heads were brought to the Castle of Dublin. A marvellous thing occurred; the dead arose again and fought with one another, shouting their cry after this fashion, 'Fennock aboo!!'" Such is the tale told by the old chronicler; surely in these times the Castle of Dublin must have been a place of horrors, reeking with the odours of Coomassie, and filled with spectacles as horrible as were witnessed in Dahomey, or in the capital of King Coffee. This great battle was fought, most probably, at Tallaght, very soon after Alexander de Bicknor, Archbishop of Dublin, 1317-1349, erected the Castle of Tallaght for an episcopal residence, as well as to guard the marshes of Dublin. In 1396, a battle was gained by the O'Tooles over the Anglo-Irish and Saxons in Leinster, and six score of heads were brought to O'Toole. In two years after this victory the Earl of March was slain by the O'Tooles and O'Byrnes of Wicklow, on St. Margaret's day, at Kenlis (Kells), in Ossory; and in 1442, 800 English, according to *Grace* (*The Four Masters*

record only 80), were slain by the O'Byrnes and the O'Tooles. We revert to Shane O'Toole, who resided at Castleruddery; his obit is not recorded, nor that of his son Edmund, whose son, Shane O'Toole, was slain in an attack made on his clan by Gerald, the ninth Earl of Kildare. As was usual, he decapitated Shane, and "sent his head for a present to John Rochfort, Mayor of Dublin, who gave but one crusadoe to the messenger," for at that time coin was scarce in the country. The son of this Shane was Fiach, who was father of Shane O'Toole, of Castleruddery. In 1526 he married the niece of the murderer of his grandfather—the only daughter of Sir James Fitzgerald, of Leixlip, executed 2nd February, 1535.—(*Lodge*, vol. i., p. 88). This Shane died peaceably in his bed the 31st of September, 1571. His father, or uncle, MacShane, has a very dubious reputation. He joined the English against his own kinsmen, and lent himself to forward the treacherous designs of the Deputy, Sir Anthony St. Leger, who set out on an expedition against Turlough O'Toole, of Powerscourt, the chief of his clan; he fell into an ambuscade, and MacShane, his kinsman, slew him. This happened in the year 1542, and this MacShane was sent under an escort to Limerick; a fine was imposed on him, in order, as the Deputy tells us—"Lest Irishmen might imagine that we favored or dissembled his death, we took order, for detestation of the offence, that MacShane should not only forfeit all his lands to the King, and be debarred from the seigniorship of Imaile for ever, but in recompense of the death of said Turlough, pay his wife and children and kinsfolk thirteen score kine, with all such horse and harness as he took from them the time the act was committed."—(Vide *The O'Tooles*, p. 43.) MacShane was unable to pay this fine, and of his subsequent history we are ignorant. The next notice of Imaile is to be found in 1572, when, "on the 17th day of May, Captains Hungerford, George Wingfield, and Lieutenant Parker, with Mr. Agarde, after burning sixteen towns, hamlets, &c., in Shillelagh, with spoils of cattle and prisoners, not counting the slain, made an incursion into the Glen of Imaile. They killed a foster-brother of James Eustace—Patrick Tallon—and his brother David, whose heads were sent (like a bag of game) to the Lord Keeper. Another young fellow was run into and despatched after a chase of three miles, and much spoil taken; and, after a few hours' repose, the soldiers went around Lugnacuillagh to Aughavannagh, to spoil the MacHughs. Feach MacHugh was absent; the inhabitants of five cabins were slain, four or five kerns, and the two foster-brothers of Feach

MacHugh. A woman was taken away ; and Captain George met a party of the Tallons, one of whom was killed, and the rest stripped naked and put into a bog. . . . On the morning of the 22nd they slew many churls, women and children, and brought away thirty kine and sheep and other spoil, and killed 500 cattle."—(Quoted in *Froude's History of England*, vol. ix., p. 512.)

In 1580, November 23, Sir Henry Harrington was granted the office of Seneschal of the O'Byrne country, Culrannelle, Fertur, Forcullan, Glancapp, and Imail. In the reign of James I., the "Lord of Imail furnished to a military muster twenty-four horsemen and eighty kerns."

The next notice we have of the O'Tooles of Imail is in an Inquisition *post mortem*, where we find that in 1622, March 10th, died Cahir O'Toole, of Ballyhubbock, in Imail ; his son Diarmaid was then forty years of age, and married : he died in 1626 Cahir, his grandson, was thirteen years of age, who was then placed, September 1629, under the guardianship of Sir Edward Wingfield. What was the fate of young Cahir O'Toole we have yet to learn : he probably was the last of his race who held in fee the soil of Imail. His subsequent history may be, perhaps, traced in the outlawries of 1642, of the great Wicklow landowners, in which twenty-four gentlemen of the O'Tooles are named ; and in the forfeitures of 1691, only six of the name appear, so successfully were the evictions and forfeitures of preceding years effected. Marshall Schomberg was shot while crossing the Boyne by a Sir Charles O'Toole, an officer of the Royal Guards : may he not have been the son of Sir Edward Wingfield's ward—Cahir of Ballyhubbock ?¹ After the wars of 1641 and the Revolution, the O'Tooles were left landless in Imail. The Percys, said to be scions of the House of Northumberland, got estates in Imail, and Colonel Percy lived at Seskin, where his residence exists in ruins ; another member of the same family built the Castle of Snugborough in 1695, in a most sequestered part of the Glen ; it is now ruined and desolate. Trinity College got a considerable share of ancient Imail, about Spinans, Ballintruer, and Kilranelagh. Robert Stewart, a descendant, it is said, of Colonel George Stewart, governor of Culmore Fort, in Derry, died at Castleruddery-park, in July, 1721 ; he left two

¹ The name O'Toole, or Tool, is to be found in Imail. In 1766, there was a Henry Toole enumerated among the Protestant inhabitants. The Toolles of Bal-lenard and Oldmill, are reputed to be the lineal representatives of the old race in Imail ; though small farmers, they preserve the traces of "gentle blood," and retain the old family Christian names.

daughters: one married William Hoey of Dunganstown, Co. Wicklow. The Stewarts and the Percys are extinct in Imail; their property was purchased by the Right Rev. Robert Howard, Bishop of Elphin, ancestor of the Earl of Wicklow. Another Bishop, Right Rev. Francis Hutchinson, of Down and Connor, purchased the southern portion of the Glen; his son was Samuel, Bishop of Killala, whose son, Francis Hutchinson, of Castle Sallagh, in Imail (the ancient residence of the Talbots), was created a baronet of Ireland in 1782. The park of Castleruddery still presents some traces of its former splendour, in the remains of terraced gardens, artificial lakes, &c. At Ballintruer are the remains of an old mansion of the period of the First Charles, of a remarkably good style of *renaissance* architecture: there is no tradition concerning its occupant or builder. Higher up on the hill-side are the ruins of an old castle, said to belong to the O'Tooles, about which some legends are told of a slaughter carried out like that of Mullaghmast. It probably refers to the period of Lord Deputy Fitzwilliam, who hanged two brothers of the O'Tooles of Imail, at Baltinglass, on the 13th of May, 1595. Towards the close of the 18th century, the peaceful inhabitants of Imail were, in some measure, implicated in the Rebellion of 1798, being often driven to rebel in self-defence, from the violence of the Orange faction; for some years before, Orange Lodges were set up in the neighbourhood, and the torch of religious discord was lighted. The brutalities and violence of the yeomanry of that period, and the "Fusilade of Dunlavin Green," exasperated the minds of peaceably-disposed men, and led to reprisals, of which bitter memories still exist. The sooner these sad recollections are buried in irrevocable oblivion the better. There are reflections of the past of a more cheering aspect, which ought to recall the virtues of our ancestors, and the ancient glories of our common country; then may we learn to forget and forgive the past, and to struggle for a united and glorious future.

J. F. S.

THE IRISH ECCLESIASTICAL RECORD.

JANUARY, 1876.

JOAN OF ARC.¹

I PURPOSE, Ladies and Gentlemen, to set before you this evening a rapid and rough sketch of the character and of the deeds of Joan of Arc, known also in history as the Maid of Orleans. This subject, indeed, is in itself full of interest. It treats of times and of events which form one of the most singular—one of the most marvellous—episodes in the history of France. So marvellous, indeed, is this episode, that it is apt to be regarded, by persons hearing it for the first time, as a mere legend—as a wild, but happy, fiction invented to rouse the energies and to inflame the patriotism of a people struggling for the independence of their country. And, yet, Ladies and Gentlemen, be assured that no statement on the subject before us will be made which does not rest on the basis of historical truth. Never, it may be said, was the national independence of France in greater peril than when Joan of Arc made her appearance. Let us for a moment glance at the condition of that country at the time referred to. During several centuries there had existed, as you are aware, a fierce rivalry between the Kings of England and the Kings of France. This rivalry had at one time issued in favour of France on the field of Bouvines; and at another time it had issued in victory for England on the memorable fields of Cressy and of Poitiers. But in the year 1415, just three years after the birth of Joan of Arc, the power of France was shattered, and her greatness brought down to the dust on the plains of Agincourt. The blood shed by France on that disastrous day was drawn from the veins of the noblest of her sons. Among the slain were

¹ Lecture delivered by the Very Rev. Walter Canon Murphy, at the December Meeting of St. Kevin's Branch of the Catholic Union.

numbered no less than eight thousand knights and esquires, more than a hundred baronets, seven counts, three dukes, and the Constable and the Admiral of France. Among the distinguished prisoners taken were the Dukes of Orleans and of Bourbon, and the Counts of Vendome and Richemont. At the time when the arms of England won this splendid victory, France was suffering from such calamities as would be sufficient to paralyse the strength and effect the ruin of any nation, no matter how noble and how powerful. The French throne was then occupied by Charles the Sixth and by his Queen, Isabella of Bavaria. In his youth, Charles had displayed all the courage and talent for military pursuits so indispensable to a king of a martial people. Having, however, while still in the vigour of manhood, suffered, it is said, from a sun-stroke, he became so impaired in mind, that ever afterwards he was subject to fits of derangement. These fits, as they were followed by lucid intervals, were not of a nature, unfortunately for France, to incapacitate him for reigning. Under the gloomy shade which such royal infirmities cast around the throne, the noxious weeds of courtly plots and of party combinations soon obtained an expansive and baleful growth. And to each of those plots and combinations the unprincipled and ambitious Queen lent her ear, according as her selfish feelings and interests impelled her. At first, the two great rivals for the exercise of kingly patronage and power were the Duke of Orleans and the Duke of Burgundy. The respective pretensions and interests of those noblemen were zealously supported and boldly defended by bands of armed and devoted partisans. And when an assassin's poniard had taken the Duke of Orleans out of the way, there sprang up at once another party—the Armagnacs—fired with still fiercer zeal to dispute with the Burgundians for ascendancy. And thus it happened, that in one of the most critical periods of her existence, the fair kingdom of France found her throne occupied by an imbecile king, and her lovely dominions ravaged and desolated by the civil strife and religious discord of the noblest of her children. Out of this deplorable condition of France there arose to the aspiring eye of the English monarch a vision of towering greatness and of dazzling glory. Henry the Fifth had just then been crowned; and it may perhaps be said, that never before was the ceremony of coronation followed by a more immediate and more thorough reformation of character, than it was in the case of this sovereign. While heir apparent, and up to the last days of his father's life, so sunk was Henry in dissipation and low carousing, that he was usually called the

"rakish Hal"—the pot-companion of that debauched, though humorous, old knight known in our literature as Sir John Falstaff. But once proclaimed king, so completely did he emancipate himself from every degrading habit, and so absolutely did he separate himself from the low and the depraved, that the Archbishop of Canterbury is represented by our great dramatist as saying :—

"Never was such a sudden scholar made ;
Consideration, like an angel, came,
And whipped the offending Adam out of him."

Taking advantage of the disastrous state of France, Henry lost no time in laying claim to the crown of that country, in virtue of some obscure title which came to him from his great-grandfather, Edward the Third. He soon invaded the French shores ; and, with an army far inferior in numbers to the French army, he fought and won the battle of Agincourt "*upon St. Crispin's day*." Following up this decisive victory, Henry was able, some few years after, to compel the French King and the French Parliament to sign a treaty in Troyes, by which the crown of France was declared annexed for ever to the crown of England. O, what a humiliation ! O, what an indignity was this offered to the gallant people of France ! By this infamous treaty, which was denominated a *perpetual peace*, no doubt in mockery, the French people saw the king's own son, the Dauphin, the legitimate heir to the throne, basely disinherited by his own parents ; and they saw themselves and their beautiful country delivered up to the rule of a nation, whose rude and unpolished manners they had held in aversion. To spare, however, the feelings of the old dotard king, and of his ungentle Queen—to forbear inflicting on them the last indignity—Henry contented himself with the title of Regent of France during the lifetime of Charles. And, thus, it came to pass that the all-disposing Providence, who shapes the ends of nations as well as the ends of men, never allowed the crown of France to encircle the victorious brow of Henry. Seized by an incurable disease, he expired in Vincennes but a few short weeks before Charles, the French King, passed out of this world. And here a new scene opens to our view.

If, Ladies and Gentlemen, this reference to events which no longer excite our interest is the cause of weariness to you, my apology is, that by bringing them fresh to memory, we shall be able to understand more fully, and to estimate more highly, the achievements of Joan of Arc. When dying,

Henry directed that his elder brother, the Duke of Bedford, should be the Regent of France, in case the Duke of Burgundy declined, as he did decline, that high and perilous office. And when the French Monarch breathed his last a few weeks later, all the provinces of the south—Gascony alone excepted—proclaimed his disinherited son as their sovereign, under the title of King Charles the Seventh. The unhappy kingdom, being thus divided into two hostile camps, was soon enwrapped in the flames of war. For five dismal years the country had to endure all the horrors of this internecine conflict. Towns were taken and re-taken; castles and strongholds captured and re-captured; and while the contest went on in this languishing way, no decisive success was gained by either of the belligerents. At length, the English determined on striking a final blow. The river Loire, it would seem, was the line of demarcation between two parties. To cross, then, that river, and to seize on the chief city on its banks—on the city of Orleans—was the bold plan adopted by the English commander, Lord Salisbury. On the 12th October, 1428, this able soldier, at the head of a considerable army, having reduced several of the towns of the district that stood in his way, laid siege to the city of Orleans. Within the city, and occupying the defences around it, were all the forces which the French King could muster to his standard: on the fortunes, then, of Orleans were staked all his hopes. It would be tedious to relate the numerous deeds of valour and of daring which were performed on both sides during the siege, which lasted for seven dreadful months. Very early in its progress the English commander, Lord Salisbury, lost his life; he had crossed the river and had reached a building situated on an eminence that overlooked the city and its fortifications. While engaged in taking a survey of the place, and just as one of his officers had observed, “you now, my lord, *have under view the city* that will be soon in your hands,” a missile struck the lintel of the window where he was, and the shattered stone inflicted such a wound in his eye that he died in three days. I mention this fact, as the French historians agree in narrating that it was a heedless little boy, who, during a lull in the siege operations, was strolling along the ramparts, and picking up a match that lay in his way, fired, for his sport, the gun that proved so fatal to the English General. At length, notwithstanding the prodigies of valour performed by his defenders, the French King, hemmed in every day more and more, and with famine approaching with fearful strides, felt himself constrained to sue for terms. If the fair city of Orleans is to be surrendered, better to see it, he thought, in the hands of a

Frenchman, though an enemy, than to see it in the hands of the hated English. Charles then proposed, in the beginning of April, to deliver the city into the hands of the Duke of Burgundy. This proposal the Regent, the Duke of Bedford, who knew well the straitened condition of the city, at once rejected, adding facetiously, "What! do you think that after beating the bush so long, I am going to let another catch the birds?" Precisely at this juncture it was, when all hopes had vanished from the cause of the French King, that at the Chateau of Chinon, then occupied by Charles, was seen the strange presence of a young girl, not quite seventeen years of age, clad in male attire, her black hair falling in thick clusters on her shoulders. A presence so extraordinary, in such a place and at such a time, startled, we may well suppose, the eye of every beholder. I need hardly say, that it is the renowned Joan of Arc who is now before us. In the company of an escort of seven men, one of whom was her brother, she had journeyed on horseback more than three hundred miles, often traversing districts which were either in the hands of the enemy, or infested by bandits, and she is now at the French Court seeking an audience from her king, that he may hear the high message which she feels herself commissioned to deliver. Before fixing our thoughts on this singular young woman, who is quickly seen hurrying to and fro in all the movements of the French Army, guiding, controlling, and counselling its highest and ablest officers, allow me, Ladies and Gentlemen, to give you a glimpse of this maiden before she left the humble and rural homestead of her family. The waters of the Moselle in their upper course flow tranquilly between two chains of graceful hills and knolls, forming a valley of great beauty. On the right bank of this river lies the rich province of Lorraine; and from the left bank, stretching away in gentle folds, are seen the fertile plains of the champagne country. It is on the sunny eminences, and in the sheltered valleys of this district that the luxuriant vineyards are cultivated which yield the costly wine now relished, it seems, so much. This valley of the Moselle, as it follows the windings of the river, is covered with the richest verdure; and such is the profusion of wild flowers enamelling its meadows, such the variety of tint of its blossoming shrubs when they are in bloom, that the chief town of the district takes its name from the very liveliness of those colours. *Van-couleurs*, as the town is called, comes from the Latin words, "*Vallis Colorum*," Valley of Colours. Among the numerous villages and hamlets which lie scattered in this fresh and quiet valley, is the village of Domremy which however insignificant in other

of its historical associations, as a spot of imperishable fame. Here, on 6th of January, 1412, Joan of Arc was born. Her parents were simple, humble, hard-working country folk, of diligent habits, and of blameless manners. Their family consisted of three sons and two daughters, Joan being the elder of the two. In the accounts given of her youth, nothing is mentioned to distinguish our heroine much from the ordinary peasant girls who were her companions. She, indeed, was of a gentle, sweet, and retiring nature. She was very industrious; the distaff was constantly in her hand; yet she often joined with a light and lusty heart in the rustic sports of her young neighbours. Her figure was slender, graceful, and comely. The words used by the old French chroniclers to express this last feature of Joan of Arc, are "*moult belle*." Though in her behaviour there was nothing whatever savouring of prudery or affected reserve, yet, in reading what is recorded of her, we are forced to conclude that there mantled over her whole character a deep and more than ordinary tinge of devotion. Her father's little farm lay adjoining the village church and the churchyard around it. Often was Joan observed stealing into the church to say her prayers before the blessed Sacrament and a favourite image of the Mother of God. And as it was the pious custom of the good folk of the village to say their evening prayers in the church, Joan was sure to be there when the bell tolled. Indeed, such was her punctuality in attending the devotions, that if the parish beadle happened to be absent, or forgetful of his duty, she, it is related, used to ring the bell. She also was accustomed to visit, in company with some of her female associates, a little solitary chapel, which lay in a sequestered nook not far from Domremy, and which was called the Hermitage of the Virgin. There she used to bring the garlands which she had twined with the first spring flowers, and used to hang them up before the image of our Lady. There was also another favourite spot which Joan was accustomed to visit, and to which afterwards frequent reference was made in all the inquiries which preceded her tragical end. On the side of a picturesque upland slope, which was green and bright where it swept down to the banks of the Moselle, but which, towards the top, was deeply shaded and sombre, on account of the thick plantation of oak that crowned it; on the side of this slope there grew an old beech-tree of remarkable appearance and beauty; its wide-spreading branches, bending to the ground, enclosed an ample shade, while the dense foliage that covered them shut out every ray almost of the noon-day sun. This venerable tree was called the lodge, or the sporting-ground, of the ladies—"*Aux loges des Dames*."

The name probably took its origin from the custom that prevailed in the olden times, when the feudal barons and their high-born ladies came forth, with their family and attendants, from the neighbouring castle, and spent their summer evenings in dancing and in merry feasting under the cooling shade of this fine tree. But, as it happened that in the *patois* of the district the name *dames* was given not only to ladies of high birth, but also to those fancied beings called elves or fairies, the old beech tree was spoken of by the people as a place not to be approached at night, lest any molestation should be offered to the fairies at their nocturnal meetings. Notwithstanding this popular delusion, scenes of the greatest merriment used to take place under the branches of this tree. In the middle of the Lenten season, on Lætare Sunday, the young boys and the young girls of Domremy assembled there, and, sporting themselves with all sorts of rustic play and innocent frolic, they celebrated their yearly festival, called the "Festival of the Wells." To this attractive and romantic spot Joan used often to take a stroll in the evening. But her favourite resort was the hermitage we have spoken of, where she repaired every Saturday, to hang up a garland of flowers, or to burn a wax taper in honour of the Blessed Virgin. It was, Ladies and Gentlemen, while leading a life such as we have now pictured to ourselves—a life so simple, so artless, and so tranquil; and while pursuing such homely employments as herding the little flock of her father, and spinning for hours by the side of her mother, that Joan felt herself called to take up arms for France. Already, indeed, she had witnessed a little of the sufferings and of the horrors of the war that was then desolating her country; and this little impressed her mind deeply and painfully. As the people of the Duchy of Lorraine had espoused the cause of the Duke of Burgundy, a zealous adherent of the English party, they crossed the Moselle on one occasion, and attacking the inhabitants of Domremy, who, to a man, belonged to the Armagnacs—the national party—they set fire to many of the houses of the village. This scene of fratricidal fury, together with the harrowing accounts, which were frequently heard in her native valley, of similar scenes throughout the kingdom, must, no doubt, have wrung her soul with anguish. It was in the year 1425, when she was only thirteen years of age, that Joan heard for the first time a voice from above calling her to her strange mission. This happened about noon on a beautiful summer's day, while she was in her father's garden. A bright and pleasing light shone at the same time about the place, causing her great fear and alarm. This voice was

addressed to her three different times before she knew that it was the voice of the Archangel Michael. This heavenly spirit, she said, appeared to her soon after in person, in the company of a shining troop of angels. In reference to this vision, Joan, when on her trial, made, before her judges, the most emphatic and positive asseverations—"I saw them," she said, "with the eyes of my body, as distinctly and as certainly as I see you now; and when they went away, I wept, for I longed to be taken away with them." These visions became more frequent as the fortunes of the French King grew more desperate and hopeless. Then they took place twice or three times a week; and her constant and most familiar visitants were St. Catherine and St. Margaret. To these, her patron saints, was given the charge to instruct her in the things which heaven intended to accomplish by her for the safety of France. And now that the supreme moment had come—now that her country was on the point of perishing—the voices which were ever sounding in the depths of her soul, became altogether imperative and constraining. She was commanded to hasten with all speed to the aid of the French King, as it was through her hands, and through her hands alone, that his enemies would be driven from before the walls of Orleans, and that his own brow would be crowned with the crown of St. Louis. But how was she—a simple, uneducated peasant girl, dressed in her coarse red petticoat, and with no one to protect her—to make a journey of more than three hundred miles across a difficult and dangerous country. These difficulties, and all others lying in her way, would be overcome, she was told, when she presented herself to the chief military commandant of the district, whose residence was in Vancouleurs. Forthwith she set off for the house of her uncle, who lived near to this town. After a few days she prevailed on her uncle to accompany her to this official, whose name was Bandricourt. When she expressed in his presence that she was commissioned to go in all haste to raise the siege of Orleans, and to conduct the French King to Rheims to be crowned, the commandant, in the rough and matter-of-fact style of men of his calling, laughed to scorn the words of the peasant girl. He, moreover, signified that it was the plain duty of her uncle to send her back to her father, having first whipped her well. This rude and insolent rebuff was borne with great meekness and patience by the Maid: she returned to her father's home and resumed her accustomed occupations. In the meantime, what had occurred in Vancouleurs was noised abroad; and so enraged was her father by the reports which reached him,

that he threatened to drown her in the Moselle. Nevertheless, such was the force of the voices which, as she alleged, kept ringing in her soul, that, finding no rest, she quitted her father's home for ever, and returned to her uncle. Again she is in the presence of the military official, and though again repelled, she would now depart no more. There happened to be two officers present at her interview with the commandant, and so struck were they by her appearance and by her words, that they declared themselves ready to make with her the journey to Orleans. This created such a feeling of enthusiasm in her favor, that her departure was assented to by the commandant. At once a horse was bought for her, men's clothes were procured, and an escort for the journey was equipped. And now, on the eve of her departure, there flashed across the mind of Joan a vivid and terrible picture of the enterprise on which she was entering. So appalled was she by this picture, that she uttered these pathetic words:—"Oh, that I might remain always by my mother's side! I would rather be torn asunder by horses than to engage in this undertaking of my own accord. But go I must." Perhaps, Ladies and Gentlemen, in the whole range of modern poetry there is found no piece more pleasing in charming images and in musical numbers than the lines in which Schiller describes the parting of Joan from the scenes of her youth. How I regret that I have not the gift to render the poet's exquisite sentiments in anything like the rhythm in which they flow in the German. Allow me, however, to convey to you in feeble prose some of the thoughts which Joan is made to express on quitting her native valley—"Dear hills and cherished vales, and yon sombre and familiar glens, to you I send farewell—a farewell everlasting; no more my feet will ramble o'er you! And you, fond flocks, no longer watched by me, may stray where'er you please; another flock demands forthwith my care. I feel a summons to the field of battle; but no earthly thought, no vain desire, impels me." We may observe that the lines referred to occur in the closing scene of the prologue to Schiller's beautiful drama, *Die jung Frau von Orleans*. And now, Ladies and Gentlemen, returning to Orleans, we find, that after a delay of two days, and after much deliberation on the part of the royal councillors, the poor Maiden of Domremy is at length admitted into the presence of the French King. She is ushered into a spacious hall, lighted up with fifty torches, and filled with some hundreds of courtiers and mailed knights, with whom Charles, without any mark of his dignity, had taken care to mix himself, and to pass unnoticed. Joan

entered the hall unembarrassed ; she was not disconcerted either by the glare of the lights, by the gaze of the spectators, or by the novelty of the scene. At a glance she singled out the Dauphin, whom she now saw for the first time, and walking up to him with a firm step, and bending gracefully her knee, she said : " May God give you good life, gentle King." Astonished at this recognition, he replied : " I am not the King ; he is there beyond," pointing to a different part of the hall. " Oh, no," she exclaimed, " in the name of God," now her favourite expression, " it is not they, but you, who are the King." And she added : " Most noble Dauphin, I am Joan the Maid, sent on the part of God to aid you and the kingdom, and by His order I announce to you that you will be crowned in the city of Rheims." Then taking Charles aside, she communicated to him something which, he declared, she could not have known by any human agency. The following day, the Maid, as she was now called, appeared publicly on horseback ; and such was the skill, such the graceful dexterity with which she couched the lance put in her hand for the first time, that the Duke of Alençon, full of admiration, presented her at once with a charger of the highest mettle. Under all these circumstances it was but natural for the French King to feel the utmost eagerness and impatience to make use, at once, of the aid which, he believed, was sent to him from heaven in the person of Joan. Nevertheless, acting under the advice of his councillors, it was not till she had undergone in Poitiers a long and searching examination, that he committed his cause into her hands. In the report drawn up for the King by this court of inquiry, which consisted of venerable prelates, learned doctors of the Paris University, and of able and experienced judges, it was declared that after the closest and keenest investigation nothing was found in her whole life but what was good, humble, chaste, devout, honest, and simple. And though no objection was raised against Joan on account of her not wearing the dress of her sex, one of the archbishops wrote some time after to Charles, stating it as his opinion, that as she would have to mix so much with men, and to take part in their military operations, she had acted maidenly and modestly in putting on male attire. And now, Ladies and Gentlemen, begins the martial career of Joan of Arc. Her first care was to procure a sacred banner made of fine lawn, the folds of which were sprinkled with lilies, and embroidered with silk. On one side of this banner was emblazoned an image of the Eternal Father on a throne of clouds bearing a globe in his hand, and having on either side an angel presenting a fleur-de-lis, which he

bleses. On the other side of the banner was displayed the crown of France upheld by angels. This banner was specially dear to the Maid, and in all her engagements with the enemy she bore it aloft at the head of her conquering soldiers. As the investing army of the English had now well-nigh encircled the city of Orleans, all communication with the country became extremely difficult. Hemmed in by no less than sixty forts and bastiles, the wretched inhabitants began to feel all the horrors of famine. The first bold enterprise, then, which engaged the Maid was to make a desperate effort to throw a supply of provisions within the walls of the famishing city. For this purpose a strong body of men under the command of Dunois, and of some of the finest officers in France, was assembled at Blois, in order to convey the necessary relief. But to the Maid, now equipped in all knightly accoutrements is given the direction of the expedition. She, however, will not suffer the army to be put in motion till the men prepare themselves for the combat by the exercises of religion, and till all the women of loose character are expelled from the camp; "For," she said, "there is no place for such people in an army placed under the guidance of a maid, and under the invocation of the Virgin Mother of God." To march direct and in the straightest way to Orleans was the prompt and firm decision of the Maid; and when she was told that such a route would bring the convoy and the relieving army right abreast of the strongest and most formidable entrenchments of the enemy, her resolution remained unshaken. She promised that the enemy would not budge, or, if they did, they would certainly be overthrown. The French generals, however, agreed among themselves to take the less dangerous and circuitous road; and as Joan was unacquainted with the country, they led their forces along the left bank of the river, hoping to find some means to cross it above the forts occupied by the English. But when the Maid, on approaching Orleans, perceived what had been done she was deeply troubled, as she considered that the movement was proof of want of trust in herself and want of confidence in God. With the utmost difficulty the supply of provisions was conveyed to the city, but the reinforcing army could not be got over the river and were compelled to go back to Blois. Joan, much against her will, was induced to separate herself from her soldiers, and with General Dunois and about two hundred men, entered late in the evening the beleagured city. Mounted on a white charger, she rode through the streets amidst the wildest acclamation of joy. The whole population—men, women, and little children—thronged around her, frantic with joy; and hailing her as an angel

sent down from heaven, they accompanied her with blazing torches as she went to the cathedral to return thanks to God. It may be said, Ladies and Gentlemen, that from the hour of the Maid's entrance into Orleans the change which took place in the condition of the contending parties was simply prodigious. The tide of battle that had run so long and so violently against the French, turned and rushed more fiercely in their favor. The army, so long attacked and besieged, became the assailants, and such was the bravery, such the new daring with which they dashed against the enemy, that we are assured by Dunois, an eye-witness, that eight hundred of the very men who a short time before would have run away from two hundred of the foe, were now ready, in the presence of Joan, to face all the forces of the English. Three days after, when the reinforcement from Blois had reached the city, the army having marched along the road which Joan had previously recommended, active operations were commenced. Before, however, she would unsheathe the sword, she resolved on sending a final message to the English, entreating them in God's name to spare the effusion of blood, and to withdraw in peace from Orleans. But, as this embassy, like the previous ones, was treated with scorn and ruffian ribaldry, the Maid directed all the captains of the regiments to assemble in the cathedral to prepare for the combat. The day happened to be the festival of the Finding of the Holy Cross. Sallying forth at the head of her troops, and with her white banner fluttering in the breeze, she led them against one of the most formidable bastiles occupied by the enemy. For three hours the English bravely held the fort; every foot of the ground was desperately fought for: at length, fired by the voice and gesture of the Maid, who was ever in the foremost rank, the French break through the ramparts and plant their standard on the captured fortress of St. Loup. The first success was celebrated with rapturous joy by the good people of Orleans. They flocked around the Maid, and, with streaming eyes, they saluted her as their deliverer; but she took occasion to turn their flowing sentiments of gratitude and thanksgiving to the Almighty Lord of Hosts. She even promised that if the soldiers fought with her in the true spirit of Christian chivalry, the siege would be raised in five days, and not an English soldier would be seen before their walls. And she kept her word. For, issuing forth day after day, and allowing no moment of repose to the enemy, the French had soon in their hands a large number of English forts and bastiles. In fact, such was the astonishing influence of the Maid, that while her presence inspired the hearts of her own men with confidence and enthusiasm, it

filled the hearts of the enemy with terror and dismay. It was in vain that Suffolk, the English General, and his veteran officers sought to animate the drooping courage of their soldiers ; the stoutest and bravest of them shrank from encountering the female champion. They feared no mortal like themselves, was their reply, but to face the Maid was beyond their strength. If she came from above, how could they contend against heaven ; if from below, they were no match for the spirits of darkness. And hence it was that Shakespeare represents the brave and valiant Talbot crying out in all the anguish of his soul, "She drives back our troops, and conquers as she lists." But still the impregnable fortress called "*Les Tourelles*" was in the hands of the English. This fortification, which was deemed almost unassailable, was the key of the city and of its environs. After several councils of war, the French commanders came to the conclusion that it would be extremely imprudent to attack it, and that the country being now open to them, it would be far safer to trust to time for the reduction of this redoubted fortress. On learning this decision of the commanders, the Maid entered the council room, and pacing with hasty steps up and down for some minutes, she turned to them and said, "You, Gentlemen, have been taking counsel together, and I also have been taking counsel. But doubt not, the counsel of God will be accomplished, and your counsel shall perish." Then addressing her confessor, an Augustinian friar, she requested him to be up betimes the following morning to say mass, begging him also to be as close as possible by her side the whole of the morrow, as her toils would be severe, and as her own blood would have to flow for the deliverance of France. Early the following morning, in spite of the opposition of the commanding officers, she sallied forth at the head of her devoted soldiers, and coming to the city gates, which the governor had received orders to keep shut, she commanded to have them instantly thrown open. This resolute and undaunted bearing of the Maid so abashed the French generals that in a moment La Hire, Xaintrailles, Dunois, with their other intrepid companions, were by her side. The attack began between six and seven o'clock in the morning ; and as the French fought for their deliverance, and as the English fought for their liberty and lives, the struggle was the fiercest and most obstinate imaginable. With the utmost valour the French quickly gained the top of the steep ascent, and then rushing down the moat with scaling ladders, they attempted to take the place by storm. But the enemy met them with hatchets and every deadly weapon, and hurled them back horribly mangled and

mutilated. For seven long hours, the Maid was in the hottest of the conflict, encouraging and inspiring her men to renew those heroic assaults. At length, about one o'clock, while she was in the act of planting a ladder against the wall, an arrow passed through an opening in her corslet, and fixed itself between her chest and shoulder. For a moment the lofty and intrepid feelings of the heroine gave way to the soft and tender emotions of the woman. She wept and sighed deeply when she saw the blood streaming from her wound. Her companions conveyed her to an adjoining vineyard; her wound was dressed, and she was left to rest awhile. Soon, however, she is rejoined by Dunois, one of the ablest of the generals, and he tells her, that so discouraged are the soldiers by her disaster, that all further attempts to take the fort would be unavailing. "Oh, in God's name," she exclaimed, "do not give over the attack; rest the men a little and give them refreshment, and we will renew the assault." Then with eyes raised towards heaven, she continued in prayer for about a quarter of an hour, when she called for her horse, and flinging herself into the saddle, she is once more at the head of her troops, holding aloft her white banner. Her reappearance startles and dismays the enemy, while it transports with joy and inflames her own men with the wildest enthusiasm. Once more the assailants are on the walls; with redoubled efforts they scale them on every side, till at length, after a most desperate and terrible struggle, the triumphant shouts of victory which fill the air announce that the fort is won. Very few of the English force survived. As the next day was Sunday, Joan would not allow any further engagements to take place. And on Monday, at break of day, the remnant of the English army was seen retreating with feelings of shame and confusion, leaving as free as the morning breeze the fair City of Orleans. It was, I need not add, Ladies and Gentlemen, by the exploits which I have related, that the obscure peasant girl of Domremy won for herself the imperishable and resplendent title of the Maid of Orleans. I have detained you so long, Ladies and Gentlemen, that I must here break off, though but in the midst of my subject. If, however, any entertainment or information has been afforded by what has been said, I may, on some future occasion, when time is on my hands, bring this story to its close. Perhaps, in concluding, you will allow me to ask, What inferences are you disposed to draw from the facts related? To me it appears, that from these facts we may draw two conclusions. In the life of Joan, I see, in the first place, the strongest possible confirmation of the deep thought and of

the mysterious truth expressed in these words of Hamlet, "*There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.*" For, no matter what opinion is formed touching the personal character of the Maid, is it not manifest that in the armoury not visible to us there are many weapons undreamt of, many means unthought of, by which the righteous cause is ever vindicated. And as these weapons are numerous, so are they various. It may be, that the loud and long-sustained voice of a nation demanding common justice, or the cry that fills the ear of a people when the common rights of humanity are outraged; it may be that in redressing wrong, either of those weapons will be found in the hands of an all-ruling Providence more effective, more potent, in these latter days, than even the sword, no matter how victorious. I see also in the life of Joan that, if aid was given in so marvellous a way to France in the hour of its sorest need, if that brave and generous nation, the eldest daughter of the Church, was lifted up in the day of its prostration; I see in all this an absolute certainty that there is succour in store for the Church herself, and that in the appointed hour she also will be lifted up in triumph high above the heads of her enemies. How and when this will be effected is hidden from us. But judging from the ordinary dispensations of Providence, it is not improbable that the agency accomplishing it will appear in the eyes of the world as utterly insignificant, and it may be contemptible. And already have not some words of deep import fallen from the lips of the illustrious Vatican prisoner on this subject; words which, when spoken, so startled and so greatly exasperated all his enemies. I cannot call to mind the exact words of the Holy Father, but the idea expressed by His Holiness, was something like this—The day may not be far distant when the mighty Goliath, who now insults and oppresses the Church of God, may be hit in the forehead with a little pebble flung by an arm made strong for the purpose. Then will the world behold with amazement how impotent in reality was the prostrate giant against the Host of the Lord. It remains for me, Ladies and Gentlemen, to thank you for the patience and attention with which you have listened to my sketch of Joan of Arc, the renowned Maid of Orleans.

INFIDEL TEACHING.

THE following Letter has been addressed by the Bishop of Montpellier to the Deans and Professors of the Faculties in the College of Montpellier, consequent on the alleged teaching in that College of Materialistic Doctrine by one of the Professors of the Establishment :—

“Gentlemen—It is alleged that a serious incident occurred a few days since, during the Lectures on Physiology delivered by a Professor, whose scientific ability and attainments no one doubts, but who, whether rightly or wrongly I cannot affirm, has been accused of inculcating Materialism. The rumour has reached my ears, and I have felt myself compelled to offer some remarks which it may be necessary that I should further explain to you. I hasten to lay that explanation now before you.

I.

“For each one of you, Gentlemen, even for those who would never think of it, or if they did think of it, might despise it, I entertain that supernatural affection which the action of the Holy Spirit enkindles in the heart of every bishop on that memorable day, when, prostrate on the steps of the sanctuary, he binds himself by immortal bonds to the Church, whose pontiff and pastor he thenceforth becomes. All of you have ever respected that indisputable title of my tenderness and my paternal solicitude, or at least not one amongst you has ever even affected to treat it with disdain. I thank you for it all the more, that up to this I have never been able to do more than assure you in words of my devotedness towards you, and I have never had an opportunity of confirming these words by my acts. But, Gentlemen, I am sufficiently acquainted with the times, I have read quite enough of books and of reviews, and of journals written in accordance with modern opinion, to be convinced that you will have been considerably surprised to have seen me make public inquiry for information as to certain doctrines that have been taught in your schools. Without going so far as to endorse the epithets that have been used with reference to me in the *France*—without going the length of styling me a *Denouncer*, you will, perhaps, conclude, that I have wakened up in the full flush of the 19th century, after having slept from the 13th, and that, mistaken as to my epoch—ignorant of the state of things as they are—a stranger to the morality of to-day, I would fain revive here, according to my own points of view, a sort of Inquisition, and light up once more the fires of the torturers.

“No, Gentlemen, such is not my purpose. My wishes

do not tend in the direction of re-erecting institutions, of which I might justly say with the Count de Maistre, that 'they have been ridiculously and shamelessly calumniated by sectarian and philosophic fanaticism;' but which, in the present state of the Church, would have neither foundation nor sanction. I do not wish to decree the suppression of liberty of conscience, and I could not dream of preventing, by my isolated protest, an impious and revolutionary propagandism from spreading through my diocese, by the thousand canals which it has opened for itself, the poisoned waters of its abominable doctrines. To avert the desolating current, even the arm of a Hercules would not suffice. There must be an energetic union—a unanimous course of action on the part of all good men—of all those who are resolved that we shall not be despoiled of those blessings which we call life, salvation, honour, faith. No effort that we all of us can make together will be too vigorous for resisting the evils and the dangers which surround us; and society alone is strong enough to defend itself effectually when it is attacked, either in the foundations on which it rests, or in the laws whose protection is indispensable to it.

"In the meantime, there are circumstances in which a bishop cannot make up his mind to be silent. The most urgent motives demand of him to break a silence, which would be at once a neglect of, and a treason to duty. Permit me, Gentlemen, to express myself to you on this point with perfect unrestraint. I have not charged myself with the mission which I am fulfilling in the midst of you; 'neither,' says St. Paul, 'doth any man take the honour but he that is called by God, as Aaron was.' And why is it so? It is because, according to the same Apostle, 'we are the ambassadors of God;' and it is not in accordance with custom, as it is not—would not—be in accordance with right or reason, that an envoy should accredit himself. But if I have received my mission from on high—if the Church, in the name of God Himself, has written out for me my letter of creation—ought it to be that I should fail in the instructions it has given me, or should understand, in a sense different from the sense of that Church, the duty which has been confided to me. Now, Gentlemen, the holy Church believes itself invested with the absolute right of teaching mankind; it believes itself the depository of truth—not of truth fragmentary and incomplete—a mixture of certainty and of doubt—but of truth total and complete in the religious point of view. Further, it is so sure of the infallibility which its Divine Founder has communicated to it, as the magnificent dowry of their indissoluble

alliance, that even in the natural, scientific, or philosophical—the moral or the political order, it does not admit that any system can be sustained and adopted by Christians, if it contradicts defined dogmas. It holds that the voluntary and obstinate denial of a single point of its doctrine makes him who denies it guilty of the sin of heresy ; and it thinks that all formal heresy, if it is not courageously rejected before the guilty person appears in the sight of God, draws with it the certain loss of grace and of eternity. Behold, Gentlemen, my creed—that ancient and sacred creed, whose articles, at the moment of my episcopal consecration—many amongst you may have been witnesses of it—I swore that I would respectfully receive, teach, and defend. And that, not alone when there was question of my own person and of my own salvation, but when there was question of the faithful ranged under my pastoral sway, as children whom the staff or the sword of their father protects. Hence, you will understand that when the spiritual interests of the souls who are committed to me, and of whom I must render an account to my Eternal Master, are in question, I cannot remain tranquil until I know that these dear souls are in the hands of those who will not lead them astray, and under influences that will not be fatal to them.

II.

“ And who are these souls to whom my solicitude must extend ? How am I to recognise them ? Representative of the Supreme Pastor—of him who has care of the universal flock—I am first of all deputed by him to those whom, in this large and beautiful department, he considers as deriving from his supreme authority. All Catholics, without exception, are his children ; it is to them especially that he directs my looks and my care. He commands me to preserve to them their faith—the knowledge and the use of the Sacraments—the love and the practice of the liturgical ceremonies—the purity of morals—the exercise of public and private virtues—the sanctity of the household—the dignity and the integrity of conscience. That is not enough. To declared and recognised Catholics we must add, as members of the body or of the soul of the Church, and as having, therefore, a right to episcopal solicitude, all Christians validly baptized, who have not had the misfortune to affirm personally their separation from the mystical body of the Saviour, and whom the *bona fides* in which perhaps they lived, protect from the deplorable consequences of the separation of their ancestors. These also

are sheep dear to the pastor ; we must try and lead them back to the sheep-fold, of which their ancestors, blindly impatient of restraint, have broken down the limits. It is thus, Gentlemen, that you have seen, on the approach of the Council of the Vatican, Pius IX. summon to himself, and to communion with his Holy Apostolic See, as well the schismatic Bishops of the East, as Protestants of every description, in order that, as he said, 'after the long darkness of error—after the cold and icy shadows of prolonged separation—there might at length shine forth the bright sun of that union so long desired amongst all those who glory in the name of Christians, and recognise the same Christ Jesus as their Redeemer.' That is to say, that even though heresy and schism are rebellions, which tear the robe of ecclesiastical unity, the Pope, and the Bishops, his auxiliaries, nevertheless, preserve, with reference to the wanderers and the rebels, all the rights and all the duties of their ministry. They can bind them by laws—reach them by censures, but especially—and this it is that is so sweet and so consoling—they can labour, at least indirectly, to enlighten them, and to preserve to them the possession of those dogmas which impede their final fall into infidelity. Lastly, Gentlemen—and this is the sublimest characteristic of our mission—every rational soul, even though separated from God by the abyss of sin, of ignorance, malevolence, ingratitude, and unbelief, presents itself to us as already purchased and paid for in advance, with the Blood of Christ ; between it and the infinite merits of that Blood there is only a short distance, easy of being traversed by a change in the interior dispositions of the will. The image of Calvary is the immortal image which ceaselessly represents to us the fruits of our labours and our preaching ; pure and believing souls are there under the figures of Mary and John the Evangelist ; souls long rebellious, but repentant at last, are there for us under the figures of the penitent thief and Saint Mary Magdalen. The impenitent thief alone is there to bear witness that God, in His regard for human liberty, permits men, when they are obstinate, to end by destroying themselves, and rendering useless their very redemption.

III.

"You will therefore easily conceive, Gentlemen, the uneasiness with which, though absent in person, yet closely present in affection, we follow the instructions which are given in the lycees and the great schools, whether to those whom Baptism has already made subject to us, or to those whom

we eagerly long to give to God by the ministry of the Church, which is the only divine and efficacious ministry. These children, these young men, are the treasures of Christ—the recruits of His army—the hope of His people—the objects of His divine tenderness—those for whom His Sweat and His Blood were freely given. Some belong to Him already, others may belong to him, and shall never be truly happy except through Him. Our anxiety is sufficiently explained by these words alone.

“But, some people will say to me, ‘what does it matter to you about our teachings? You also can teach them—leave us our pupils in peace, and content yourself with those whom their parents send you.’ This reasoning, Gentlemen, would be conclusive, if, wherever they are to be met, these souls did not belong to us—not certainly for the purpose of using their powers or their gifts for our own profit, but that we might lead them in season and out of season—by reproach, by prayer, by threats—by every means which zeal suggests, to the happiness of knowing the true God, and of loving Him, so as to possess Him eternally. If all could not or would not have been bought by the infinite merits of the Passion—if the arms of the Lord Jesus, like those of the ancient Jansenist crucifixes, could not open themselves wide enough to admit that every man, who consents to it (*qui y consent*) may find for himself, in that ineffable embrace, peace and salvation—then we might cheerfully accept the partition, of which I have spoken above. But, no! the Solomon of the ancient days has already decided the matter. We would not have the true maternal instincts if we consented to go asleep in a luxurious indifference, under the pretext that parents and masters are alone responsible. We would not be bishops—we would not be priests, animated with the spirit of our vocation, if we were capable of forgetting, even for a single instant, the pupils of the state establishments, fascinated though we might be by the agreeable spectacle of our own flourishing colleges, or our growing universities: *Date infantem vivum—non occidatur*; listen to the cry of a mother. This is the cry of a successor of the Apostles; and our children would not live—they would perish—if every where, in the family as in the school, in the class as in the professor’s hall, they were not trained to hear and to receive the holy teachings of religion. You would deplore it yourselves, and you would deplore it with reason, if, from the moment a child entered the lycee, from the moment a young man took his seat in a class-hall, we looked upon him as lost to us, and if we blotted out his name from the list of the faithful. It would be, by a sort of

summary execution, equivalent to the sacrifice of that soul, the souls of those belonging to it, and to the passing of a severe judgment on the professors appointed to instruct it. What we insist upon is a guarantee against the intemperance of the scepticism in whose direction some masters have been tending—an assurance that there shall not be imparted, in the names of progress and of liberty, an education which directly and logically leads to doubt and infidelity. It is not the business of masters to suggest to the youth confided to them new motives for abandoning themselves to their passions, or for resisting them simply on the ground that the economy of physical health would be disordered and destroyed by surrendering oneself to them. And, unfortunately, Gentlemen, you must admit with me that our moral atmosphere is so saturated with sophisms elevated into axioms, that it is essential for us to watch over oneself with extreme vigilance, and to struggle against the seductions of example, in order to save ourselves from yielding to the temptation of being carried away by those false teachings, and by their daring excesses, more calculated to excite an unhealthy popularity than to form men to virtuous habits.

IV.

“For myself, I will honestly confess, that since I have entered this learned and literary city—so justly proud of its past—so legitimately anxious to prepare itself for a glorious future—I have endeavoured to follow, as closely as I could, the movement of ideas in which our young students are invited to take a share. I read all the books and discourses whose publication has been notified to me—I have watched the labours of the literary and archæological societies, and I have frequently held converse with men whose position put them in the way of best comprehending the general tendency of our intellectual community. These external sources of information have confirmed my personal observations, and I am happy to be able to once again pay tribute to the respect of which Catholic doctrine is generally the object. I have met but a few pages wherein I might have desired to have found less apparent trace of historical or political prejudice. I have not heard that, in a single one of the lycees, or university colleges of our departmental district, any one of the professors has voluntarily maintained an opinion contradictory to Christian principles. This respectful attitude is, beyond doubt, the strict duty of masters; and this duty is correlative with the duty of Bishops—judges of faith in their dioceses—obliged, therefore, to preserve, at least by warnings, private as well as public, the youthful in-

telligences of which God has constituted them the fathers and the guardians.

V.

"But, Gentlemen, if now you ask me, in what studies it is that the Church wishes you to enforce the most exactitude and attention when you are distributing the bread of knowledge to your pupils, I will answer you at once by saying that to the Church no branch of teaching is indifferent. Not Grammar, when it is being treated in its principles; not Greek, or Latin, or French literature; not Mathematics—not one of them is of such a nature that a man cannot either profess them, both as a Christian and a man of taste and knowledge, or else pervert them from their purpose, and falsify their conclusions to the advantage of worse errors. But it is especially to the teaching of history, philosophy, and the natural sciences we must apply what, according to St. Paul, I may be permitted to call 'sobriety' and 'measure.' History has been the first weapon of warfare employed against Catholicity; and our era will merit this eulogium, that it will have been the witness of an extraordinary number of 'rehabilitations,' almost all of them in honour and defence of the Church. Philosophy comes next in the list; and although more slow, its work of destruction has not been less universal. Nothing is deemed foreign to it. God—the soul—the external world—conscience—public right—all have been by turns taken up for discussion, and all of them have been systematically denied. Before the nineteenth century shall have closed, the old scholastic philosophy will have taken again its place in the rightful estimation of the world. It will need, however, much time to heal the various wounds caused by its worthless rival; and for long years to come the name of *philosophy*, the grandest in human language after the name of *religion*, will be an object of suspicion to souls who cannot forget the impious materialistic teaching of Locke, Condillac, or Helvetius. The present is the time of the natural sciences; they are the weapons made use of in the struggles against the Church, and against all religious faith. We do not dread them."

His Lordship then quotes a peculiarly beautiful and most appropriate passage from Father Faber's "Bethlehem," and proceeds:—"But, Gentlemen, as has been rightly said, and as you yourselves can easily comprehend, there is nothing that may not be abused. Poetry is good—but we may yield ourselves to its influence so as to lose all thought of actual life, and the sense of all practical conduct. Mathematics are excellent: and Bossuet has praised them as

being 'that which tends best to accuracy of reasoning.' But, if we accustom ourselves exclusively to their methods, nothing in the moral order will appear to us capable of proof through their agency; and Fenelon speaks of the 'witchery' (*l'ensorcellement*) 'and the diabolical fascinations of geometry.' The taste for the study of literature may be carried too far, by allowing it to take such a hold of us as to make us neglect the deep meaning of thoughts, in order to devote themselves entirely to their form, and their outward seeming. Why, then, should the physical sciences be considered a privileged element as not to admit of a possibility of their being abused? Are sensible phenomena the only objects that ought to fix the intelligence? And because physical experimentation cannot attain to that which we call the true and the beautiful, does it necessarily follow that by a judgment without appeal, we must declare the true and the beautiful to be either folly or words without value?

"To abandon ourselves to the study of nature, whilst disdaining the perfect culture of the human soul, and holding in no account literature, logic, psychology, moral and Christian philosophy, is to expose oneself voluntarily to judge of physical things only under one of their aspects, and to regard them in such a way as that—is the same as resolving not to look at them in their completeness, so that the mind, misled by this false position, becomes biassed, and is necessarily set astray as to their relation to their first cause, that is to say, to God.

VI.

"This it was which saddened me at first when I heard of those fixed and definite systems, by means of which, in the name of science, every received notion, however venerable, was overturned, in order to set our young men in full face of assertions as bold as they were dangerous. It would seem, however, that the more these assertions are opposed to all that we had conceived up to this day—the more these systems contradict the systems that have been handed down to us, and whose inheritance constitutes the moral wealth of the world—the more needful it would be to present them with caution and with moderation, advancing nothing about them that is not doubly certain, and paying to the past of the human race—to its belief—to its manners—to the faith of a thousand generations, a sacred debt well deserved by it. But nothing of the sort is done. Creation, that free and supreme act by which, without any elements without pre-existing matter—by a pure determination of His

will, God brought existence out of nothing, and placed the universe where nothing was before; this fundamental dogma is so set at nought, that people scarce speak of it; or, if one speak of it, it is with such an air of contempt and so much audacity, that the audience, susceptible of being intimidated or imposed upon, are led to doubt whether all the lessons of their infancy, their catechism, and their early instructions, have not all been false.

“Listen to these vaunting propositions: 1. Nothing that we know of draws its existence from a cause. Everything proceeds from an accident or a change. 2. The cause of every change is an anterior change. 3. The very essence of the idea of cause, as far as we are able to apprehend it by our actual observations, is incompatible with the notion of a first cause. 4. The only truth is change. Heraclitus, the philosopher of Ephesus, would discover his very self in teaching such as this—Heraclitus, who, ages before Jesus Christ, had found out this definition of the world—‘Everything is only perpetual change and flow.’ But in modern phraseology the formula of the old philosopher would run somewhat thus:—‘The universe is only a series of phenomena, or the continual succession of modes of consciousness perpetually differing.’ Before these pretentious doctrines the substance of truth disappears like that of mind; there is no longer a stable and permanent existence; the world and man are the transitory results of a momentary equilibrium between forces which must soon either annihilate one another or conquer one the other; there is no longer God, and the secular majesty of His throne is overturned in men’s hearts. Imagine, Gentlemen, what this philosophy, boundless and substanceless, might produce in a human being of twenty years. Whilst faith and virtue held him in their clasp, pouring into his soul the exquisite balm of their holy counsels, that soul knew, without doubt, what passion could accomplish, and knew also the savage ardour of the human temperament. But these passions and that ardour were kept in check and in control; sentiments of devotion, innocent remembrances, pious images, without in the least diminishing the legitimate ardour with which truth always wishes to enter on the battle of life—restrained that ardour from wasting itself in follies as fruitless as they are degrading. But once that the teachings of Materialism begin to work upon that soul, what is to become of these powerful safeguards?

“St. Thomas, in his own precise language, has indicated the two points, diametrically opposite, towards which are ever necessarily tending those who foster in themselves the noble and pure affections, and those who, on the other hand, are

always degrading themselves by brutal excesses. For the former, love is *congregativus* ; it unites—it binds together in one all true forces ; and on the glorious mould, formed by the harmony of the moral faculties with the physical powers, it places the dazzling crown of a conscience odorous as the flowers of the fields, bright as the sun in the heavens. For the latter, love is, on the contrary, *disgregativus* ; it isolates, it impoverishes, it ruins ; peace, confidence, loyalty, sincerity, purity—all disappear at once from before it ; then even honour is compromised and menaced, and when it totters and grows feeble, life is found to have been exhausted—its odour gone, and nothing remaining but the taint of death and corruption. This is a matter that demands our attention : we are not a people who have now within us the resources of a fresh and youthful race. We have upon us the weight of fourteen hundred years ; we have passed through so many and such eventful vicissitudes, though many of them were replete with triumphs, that there now is left to us not much of our original vigour. We can no longer allow ourselves an imprudence without exposing ourselves to the danger of a supreme calamity. And yet this is the state of society amongst us, when people preach to us Materialism—a doctrine the most fatal to courage and to virtue—at a time when, beyond all others, we stand in need of virtue and of courage, to enable us to regain that position from which man and our own dissensions have hurled us down.

VII.

“Lastly, Gentlemen, to whom is it they are addressing, in an especial manner, this materialistic and godless teaching ? To our young students—our future physicians. Assuredly, if St. Gregory could say of the ministry of souls, that it was the art of arts, what shall I say of Medicine—of that science—of that art of healing, so noble, so sacred, surrounded during long, long ages with a respect so universal and so well deserved ? Medicine regards the disorders of the system—the disarrangement of its functions—and all the ailments which affect our hearts, and all our internal faculties of living and of health. But it penetrates further. If it does not take the soul actually under its knife, it meets with the conscience in the avowals which it extracts, and in the mysteries which it reveals. Like a confessor, the physician hears the voice, sometimes boastful, oftentimes humiliated, of the victim of vice. He reckons with a sure hand, by the working or by the stagnation of abnormal complications, the steps made either

in advance or backward—in the way of good or in the way of bad. He is admitted into every secret—he advises and prescribes in the most delicate circumstances, often where many lives are dependent on him. And this is the man—this trusted friend—this is he whom they would make a Materialist. It is to him that they would say: ‘Mahomet is the same as Jehovah.’ It is he whom they would teach to never dream of the future life, and to estimate everything according to the standard of heaven knows-what political forms. The very thought of it is enough to sadden and appal us.

“At a moment when it has reached me, that this supposition, which I believed an impossibility, was in actual course of realization, I have considered it right to testify to all of you, and to the Medical School of Montpellier, my profound respect, even whilst giving utterance to my cry of uneasiness and of anguish. I am your guarantee before the bishops whose churches surround our department, and who have in your class-halls a considerable number of their diocesans. I was anxious to calm their solicitude, and to tranquillize those Christian households that have been so disturbed through anxiety for their children.

“If ever, which God forbid, it should come that such teachings become familiar in our public schools, and should assume an appearance of being authorized by school authorities, it is well that it should be known, that protestation shall be made against them, and that the guardian of the faith shall never pass over in silence such outrages on his religion and on his God. The excesses of the press are guarded against by temporary and ‘revisable’ constitutions; but the Immutable and Infinite Being may be assailed with impunity. In the presence of Christians, and during the course of an official education, it should not be free to any one to declare that a Catholic dogma is an obsolete antiquity, gone out of fashion, and condemned by ‘science.’ In defending thus the rights of my people to preserve intact the beliefs which eighteen centuries have transmitted to us, I am convinced that I am at the same time defending genuine and permanent science,

“Leo X., at the fifth Ecclesiastical Council of Lateran, in the Bull *Apostolici Regiminis*, defined as follows: ‘*Cum verum vero minime contradicat, omnem assertionem, veritati illuminatae fidei contrariam, omnino falsam esse definimus.*’ It follows, therefore, that without entering into the scientific examination of such-or-such a question of physiology, but by the simple certainty of our doctrines, we may judge of the character of such-or-such hypothesis, that it is

a weapon of anti-christian warfare rather than a serious victory over the secrets and mysteries of nature. Creation, *ex nihilo*, is a dogma ;—then comes the theory of 'evolution ; taken in this sense, that evolving matter has not been created directly by God—that it is co-eternal with Him, or rather that God is nothing else than matter, taking successively self-consciousness, and progressively transforming itself—this theory is false, heretical—a thousand times condemned by Popes, Councils, and the Fathers. It is a dogma that man has been formed and fashioned by the hands of God. Therefore, it is false, heretical—opposed to the dignity of the Creator, and outraging Him in His chief work, to say that man constitutes the seventh species of the ape. It is further a defined doctrine that the human soul is immortal, and that to each human body which has been or is to be created, God has united, unites, and will unite, a distinct soul, personal, intelligent, and rational. Therefore, it is a falshood, a heresy, an insult to the dignity of man—a voluntary and culpable forgetfulness of the goodness of God in the Creation, the Incarnation, and the Redemption—to teach, as has been taught, that 'between the highest animal soul, and the lowest degree of the human soul, there is only a slight difference *quantitative*, and no difference *qualitative*.' ¹

"It is also a heresy to say that the human race has not proceeded from a single pair, and that twelve distinct races can be reckoned.

"I might prolong this saddening enumeration of errors, but by doing so, I would be only prolonging your profound regret, by reminding and enlightening you as to the degrading eccentricities to which the first principles of education are reduced, and that, too, precisely in those works which some people are pleased to represent as the sovereign exponents of scientific progress. It may be of advantage that I should conclude by quoting for you that beautiful passage from the book of a Scotch philosopher, who was called upon to discuss and refute, for the students of the united Colleges of the Holy Saviour and of St. Andrew, the materialist doctrines of Lyell, Stuart Mill, and Huxley:— 'Science proposes to itself as its end the education of man's nature to its loftiest perfection, by developing in it to their fullness all its faculties. If, therefore, from this point of view, one look at humanity in a comprehensive glance, and not on a single side, science must tend to develop our natures as well in its relations and aspirations towards God, as in its

¹ All the propositions which we condemn are, verbally or equivalently, to be found in the book of *Ækel*, of which M. Martin has written the Introduction.—
AUTHOR'S NOTE.

relations with finite and material beings. And not only must it recognise that humanity has religious needs, but, in order to its remaining faithful to its programme, and to its placing each one of its faculties in its true position and in its true relations with the others, it should assign to our religious aspirations that privileged and governing eminence which is their rightful belonging. In other words, science cannot exclude religion, but ought to embrace it, and rest on it. On its side, religion, that is to say, the necessary relation between God and the soul—the practical recognition of the deep, vital, and permanent need which we feel of tending towards our Maker, and of communing with His Infinite Being—the profound and solemn sentiment, which comprehends and sways all other sentiments, and which binds us instinctively to the Eternal—religion counsels and commands us to devote ourselves to science, and cultivate it with ardour. Why is it so? Because knowledge developes and satisfies the highest capacity of our nature; because all our faculties come from God, and because, without doubt, in giving them to us, God wished that we should carry out His conception—that we should lift them to their most sublime perfection, and make them subservient to His designs. Religion, therefore, well understood and apprehended, reverences and fosters science. What follows from these two indisputable premises? It follows that religion and science are not rival powers—enemies from their birth, and utterly irreconcilable. We might compare them to the two extreme points of one and the same line; if you set out from the purely natural and human extreme, and that you follow the straight line loyally and honestly, you will be led on till you touch the supernatural and divine extreme. If, on the other hand, the divine side is the point of departure, it is certain that the onward march of your mind and your faculties will lead you to the full development of your nature—to that relative perfection of which humanity is susceptible. Ideally considered, science and religion are in close alliance with and enfold each other, like two sisters, differing in age and in stature; the younger and more lowly stretching her arm and directing her glance towards the nobler and the elder, and the latter bending herself down to draw to her heart the youthful and timid child, in whose lineaments she traces the features of a well-beloved Father. ‘The loftiest summits of science are bathed in the atmosphere of religion, and religion never disdains the helps and the services which science can render it.’¹

¹ This passage is given from the French version, printed in the Pastoral of His Lordship of Montpellier. The original, from which it is taken (*Culture and Religion*, by J. C. Sharp. Edinburgh: 1871), was not within reach when the translation was being made.—TRANSLATOR'S NOTE.

" You will admire, Gentlemen, as much as I do, those pure and beautiful pictures so exquisitely and so faithfully drawn. We shall all of us do our utmost to offer to our students not alone the spectacle of our kind and courteous good will, but what is of more account, the picture of courageous wills—enlightened and thoughtful intellects, rejoicing to sustain one another in the rough toil of teaching and of ministering. I and my priests shall ask you to explain for us the wondrous works of nature, that we may, through them, more and more bless and thank their Creator and their Master. And then, at the close of day, wearied, perchance, with the task of observing and explaining the works of God, do not refuse to look up to God Himself, of whom we shall feel it a pleasure and a duty to speak to you in accordance with the inspired words and testimonies of Divine Revelation—Accept, &c., &c.

" Fr. M. A. De CABRIERES,

" Bishop of Montpellier."

GOD'S ANGEL UPON EARTH.¹

" For even as an Angel of God, so is my lord the king, that he is neither moved with blessing nor cursing : wherefore the Lord thy God is also with thee."—2nd Kings, *c.* xiv., *v.* 17.

THE mourning that best becomes the fresh grave of one of God's priests does not consist in the mere outpouring of idle tears, or in the expression of vain regrets. It is rather an intermingled feeling of sorrow and of gratitude; for, unto God all things live, and whenever gifts bestowed on sacerdotal souls return to the Lord, we should account them, not so much lost to us, as securely garnered for our advantage in the treasure house of our Heavenly Father. This was the mourning which St. Jerome recommended to those who wept for the early death of the holy priest Nepotian: He bade them bind up for a little the wounds of their sorrowing hearts, and listen while, with rapid touches, as one who on a narrow page would trace the outline of immense continents, he depicted for them the rare virtues that had so long been their

¹ A Sermon preached at the Month's Mind of the late Right Rev. Dr. Furlong, Bishop of Ferns, in the Cathedral, Enniscorthy, by the Right Rev. George Conroy, Bishop of Ardagh and Clonmacnois.

delight in him they had lost. Thus best would their sorrow be disciplined, and their regret at having lost such a man be sweetly tempered with thankfulness that they had once possessed him, nay, that he was their possession still. Let the widowed Church of Ferns mourn her Pastor to-day in a spirit akin to this.

In the words of my text, a voice from out his people summed up the characteristic qualities of the kingly rule of David—the man after God's own heart. The same words, transferred to the higher order of grace, admirably set forth the characteristic qualities of the episcopal rule of the faithful priest, whom for you God raised up after His own heart. To form a true estimate of a man's character, a three-fold knowledge is necessary and sufficient. We must know the peculiar bent of his disposition, or, as we may say it, the spirit of the man; we must know what his manner of acting; and we must know what the work he produced: for the whole man is displayed when he is seen in repose, in action, and in his deeds. Now, the words of the text exhibit your late Bishop under this triple aspect, and faithfully reproduce the characteristics which, in the minds of all who knew him, are inseparably associated with his conversation. They bring before us his ecclesiastical spirit so pure, so calm, so intense; his singleness of purpose, fearless, yet circumspect; and that mild energy, parent of success, which peculiarly belongs to perfect sacerdotal hearts in which God lives in love as well as in power. For all this is implied in the life of a man who lived as an Angel of God on earth, swayed neither by love of human praise nor fear of human blame, and with whom, as a consequence, God has always been.

All power is from God; and its possession transfigures the mortal holder into something more than human, constituting him an ambassador from heaven to earth. But above and beyond all others, the man who is invested with the fulness of sacerdotal power, is to be accounted in a sense the most true an angel of God. For this we have amplest warrant from God Himself. The book that closes the Canon of inspired Scripture contains messages of awful solemnity addressed by Christ to the earliest bishops, as to the Angels of the Seven Churches. And ever since those primitive days, as bishop after bishop presented himself in due order of Apostolic succession to the Christian generations, he was received by the faithful as St. Paul was received by the

Galatians, *who despised him not, nor rejected : but received him as an Angel of God, even as Christ Jesus.* How awful that office, my brethren, which, by making man God's representative, encircles a sinful mortal with the glory of the Divine Majesty, and commits the priceless treasure of God's honour to the feeble keeping of vessels of meanest earth ! No wonder that in mercy towards our shrinking souls, God should have thought of confirming by an oath, of which He has promised it never shall repent Him, the tremendous : *Thou art a priest for ever*, which raises every priest taken from among men to the dignity of being, as it were, a second Christ—*Sacerdos alter Christus*. And as the office is unspeakably high, so is its burden unspeakably difficult. Even with all the graces out-poured in the Sacrament of Holy Orders, it is hard for mortal man to rise, were it only in thought, to the sublime height of the Divine representation. With a life of which the first stirrings were cursed by sin ; with a mind darkened and a will strangely perverse ; fettered by bonds of evil custom ; weak as are the ashes of tow ; with traitorous passions within, and lured to his ruin from without, by fascinations lurking in every avenue of every sense ; wearied by incessant combat with supernatural forces of evil : what is man, O Lord, that Thou shouldst thus magnify him, or that Thou shouldst bend down Thine Heart so low as he ? Thy Prophet has declared, that no one should dare ascend Thy Holy Mount, or stand in Thy Holy Place, save him¹ who is innocent of hand and clean of heart ; and behold : *We are all become as one unclean, and we have fallen as a leaf, and our iniquities, like the wind, have taken us away.* How, then, shall a man be able to stand, not merely on the Holy Mount, but in the very place of God, I will not say worthily, for that were impossible, but without being crushed by utter and overwhelming failure ? And yet, my brethren, though difficult the task, it has been accomplished in the Holy Catholic Church. The majestic line of her sainted Pontiffs, her Leos and her Ambroses, her De Sales and her Boromeos, are entitled, by the marvellous holiness of their lives, truthfully to repeat of themselves with St. Paul : *Be ye followers of me, as I also am of Christ.* How was this miracle wrought ?² By the Spirit of Christ. *But we all beholding the Glory of the Lord, with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord.* Now, this Spirit of the Lord, by the participation of which men are transformed into His Divine image, is none other than the ecclesiastical spirit

¹ Isaiah lxiv., 6.² 1 Cor. iv., 16.

which shone so conspicuous in the life of your late Bishop. Effect of this spirit it is to empty the heart of all that is selfish and earthly, so that the sacerdotal soul may be able, without presumption, to say with the great High Priest: *The Prince of the world cometh, and in me he hath not anything.* It becomes filled, instead, with the odour of Christ, so that in thought and in desire, in likings and dislikings, in its principle and in its action, it lives only as Christ lived, nay, it lives only in Christ, and Christ in it. All this was accomplished in your late Bishop, until, in him, the natural man was completely, as it were, overborne by the supernatural. The glory of God, the sanctification of souls, the interests of the Church, the prosperity of her visible head upon earth, these formed the passions of his life. Of these he took thought; to these he referred all else; for these he laboured. Since, then, worthily to hold the angelic office which he held, demands the graces of the rarest and noblest kind, even the participation of the spirit of Christ Himself; since these graces, outpoured in profusion upon the soul of your late Bishop, were by him so strenuously and faithfully seconded, judge you how exalted and precious was his life, and how truly like unto that of an Angel of God upon earth.

But what completed and crowned the moral grandeur of his character was the admirable singleness of purpose with which he discharged the duties of his Apostolic office. With his eye steadily fixed upon his Master, the Author and Finisher of the Faith, he walked the paths of earth wholly occupied in His service, looking neither to the right nor the left, unmoved by the turmoil of human passions. The constant purpose that lighted, as with a light from above, his every action, was to do the will of God on earth, as that will is done in Heaven. What wonder, then, if this his service of God came to reflect the two qualities of light and strength, which are the characteristic glory of the angelic ministrations in heaven. Glory of the angelic intellect is its secure grasp of the truth, for its thoughts do but affirm the archetypal ideas it contemplates in God's mind; glory of the angelic will is its undisturbable cleaving to what is good, for its every pulsation is attuned by a happy necessity, into harmony with God's adorable will; glory of the angel's service is the passionless, yet intensely, living energy with which its whole being pours itself out to accomplish God's wishes, as if besides these, or beyond them, there absolutely existed no other object of thought—no other food for desire. How different

from this is the condition of mortal men, "*whose thoughts are fearful, and whose counsels uncertain.*"¹ We cannot, like the angels, imparadise our minds with the direct contemplation of what is true and what is good in their supernal source in the mind of God. For us a large knowledge of God's truth and of God's law can be gained only by patient labour, undertaken in the spirit of faith, by unwearied study of the inspired books, by frequent meditation on the decisions of the Catholic Church. And even when we have been in some measure successful in mastering the knowledge of God's will, we are no passionless spirits, like the angels, to give our life to the unflinching execution of it. Weighed down by this body of flesh, at one moment the prey of fear, at the next the willing captive of pleasure, now cajoled by praise, now deterred by censure, the sport of ever changing caprice, we are, alas! but too prone to swerve from the service of God. It is only when, by practice of Christian mortification, the world has become crucified to us, and we to the world, that we begin to comprehend the truth of the saying: "*If I yet pleased men, I should not be the servant of Christ.*"² Singleness of purpose in the service of God requires for its perfection the two qualities of light and strength—light acquired by loving study of God's truth and God's law, and a strength born of Christian mortification, and proof against the world's violence. Now, these are the qualities that peculiarly adorned the singleness of purpose which was one of the characteristic virtues of the departed prelate. The study of theology was the beloved occupation of his life. From the day he entered college, some sixty years ago, to the time of his death, as student, as professor, and as bishop, he ever sought to add to his store of knowledge of Catholic truth by deep and constant meditation of the writings of the saints and doctors of the Church. On all the great questions of speculative and moral theology, his information was profound as well as varied; and to questions of less importance, he devoted anxious and careful thought, in order that, even in smaller matters, he might know what was right and pleasing to God. His intimate acquaintance with the opinions of the various illustrious theological writers was as remarkable as the modesty with which he shrank from imposing on others any opinions as of his own. This peculiarity forcibly recalls what St. Jerome writes of a similar trait in the character of Nepotian, who "by assiduous reading, and daily meditation, made his heart³ a library of Christ. It was his delight," says the holy Doctor, "to propose questions on sacred subjects;

¹ Wisdom ix., 14.

² Gal. i., 10.

³ S. Hieronymi *Ep. ad Heliodorum.*

he listened with pleasure to others ; he gave his own answers with modesty solutions ; that were true he at once accepted ; inaccuracies he exposed without bitterness ; his only aim in discussion being not to vanquish others, but to convince himself. And with a candour, which his age rendered more amiable, he was careful always to quote some high authority for the truth of whatever he advanced ; thus giving proof of his vast learning, where he sought to avoid the show of being learned. [‘ This’ he used to say, ‘ is Tertulian’s opinion, that Cyprian’s, this is Lactantius’, that Hilary’s. Thus thinks Minutius Felix, thus Victorinus, thus spoke Arnobius.’] “ And whence,” concludes the saint, “ all this eagerness for knowledge, but from the love of God ? Whence came this unwearied meditation on the law of Christ, but from his longing for him who gave the law.”

To light he added strength. It might be imagined, perhaps, that of the entire group of the episcopal virtues, strength is the one least necessary to be exercised by a bishop in Ireland, in these the closing years of the nineteenth century. But it is not so. It is true that the gibbet no longer stands for Catholic priest or layman ; it is true that the sword of persecution has been thrown aside or sheathed, and that to be a Catholic is no longer an offence punished by the law. But notwithstanding all this, the bishop must be as an angel of God, to be moved neither by blessing nor by cursing. The Christian simplicity of former days is disappearing. The corrupt and corrupting breath of pagan civilization taints the air, and its unhealthy influences are everywhere to be observed. They are to be noticed in the family circle, into which they have introduced amusements that threaten its best inheritance of Catholic morality. They are felt in the schemes of education against which we protest as dangerous to faith. They are felt in the arena of politics, in which it is sought to dishonour the cause of country, the most sacred after that of God, by contact with irreligion. The literature of the day, so varied, so elegant, so seductive, conveys these baleful influences to growing minds and to the old, in every remotest corner of the land. Against these forces of evil let loose against his flock, the bishop must arm himself with strength, as with triple steel. He must not relax the healthy vigour of the Church’s discipline. He must nerve himself not to be moved by censure, whether it comes from the lips of statesmen, or from a mob ; whether it be thundered forth from the press or whispered in secret sneer. He must not covet the world’s praise, nor weakly seek to please the great by softening, were it ever so little, the apostolic sternness that

becomes him in his office of protecting the rights of the Church, and of defending the poor and the oppressed. He must be brave to resist the flattery of those who would win him to compromises and half measures which endanger the salvation of millions, and he must not allow himself to be discouraged by the little faith of the pusillanimous who shrink abashed in fear before the world's brute force. Throughout his whole life your bishop was strong after this fashion. In other things yielding, and so gentle that a child's smile might lead him, yet, who ever knew him weak in any resolve dictated by his duty? Who ever saw him, through fear of censure or love of praise falter in striking down evil, or hesitate in undertaking a good work? His strength of will was equal to his light of intellect, and both together gave to his singleness of purpose a perfection worthy of an angel of God. Like another Michael, he smote down the noon-day devil of intemperance, with merciful sternness, closing against the frail the doors that opened too easily upon occasions of sin. And as his Master cast out those who bought and sold in the holy place, so did he cast out those who bought and sold on the holy day; thus accomplishing by the strength of his sacerdotal meekness a change that civil rulers have often attempted in vain.

What wonder, then, that an episcopate such as his was eminently fruitful of good results. As his life was that of an angel of God, so it would seem as if into it had been gathered the various energy which we find in the Scripture distributed among the heavenly spirits. He was the angel of the young; and like those angels who in heaven see the face of the Father of the little ones of Christ, he would not suffer the least of them to be despised, or neglected in the matter of education. The convent schools multiplied and enlarged, the establishments of the Christian Brothers, and his unceasing vigilance to counteract what is dangerous in the National system, are proofs of his zeal for the primary Catholic education; while, of his devotion to higher Catholic Education, the Loretto Convents founded by him, the reorganization of the splendid diocesan seminary, and his unfailing support of the Catholic University, which represents in this country the union of science and religion, furnished incontestable evidence. He was the angel of the altar; and during his episcopate, from end to end of the diocese new churches have arisen, some of which in the completeness of their beauty recall the days when, from the splendour of its religious edifices, the diocese was as the garden of the East. St. John,

*face, who shall prepare the way before thee preaching the baptism of penance unto the remission of sins."*¹ He preached penance not only by his words and by his letters, but still more by the eloquence of his own austere life. And that this his preaching of penance might be made more efficient and perpetual, he established in the diocese a society of missionaries, whose especial work it should be to preach penance to the people. He knew that to make the preaching of penance continual, so that it should ever confront the shock of human passions, and the indifference of human weakness, it was necessary it should be embodied and become, as it were, incarnate in an institution. Hence, he founded the Oblates, to whom he gave not only material help, such as his slender means allowed, but that treasure among all earthly goods he valued most, the books that had been the companions of his life, and the food of his soul ; and, better than money or books, his own spirit ; "that spirit which was upon himself and which had sent him to preach the gospel to the poor, to heal the contrite of heart, to preach the acceptable year of the Lord, and day of reward." Long may this noble work continue, well may it prosper, wide may it spread ! and mighty be the harvest of souls that shall be reaped from the seed cast on a good soil by this angel of penance. He was an angel of healing, like him who descended at certain times into the pond of Bethesda, to stir, for suffering mortals, the miraculous waters that made them whole of whatsoever infirmity they lay under. These waters owed their life-restoring virtues not to their own limpid clearness, or to salubrious sources whence they issued, but to the blood of the victims offered on God's altar, which flowing in a ruddy stream from the neighbouring temple, came to mingle with them, as they rose and fell in the marble conduits. Symbol this was of the truth confirmed by the world's history, that the secret which gives to charity its power of healing, lies in the spirit of religious sacrifice. There is no true healing, where there is no sacrifice. Impressed by this truth, your bishop raised up on all sides convents of holy virgins consecrated to God, that thus he might, with certainty, secure for the afflicted ones of his flock, relief in its most perfect form, such as highest skill directs, gentlest love sweetens, and the touch and spirit of Christian sacrifice makes efficacious. Hence the foundation of the convent of the Infirmarian Sisters, whose priceless ministrations expended on the suffering body, have inherited from Christ the power reaching the wounds of the soul also. Hence, the Houses of Mercy, the action of which

¹ Matthew ix., 10.

is simply co-extensive with the entire field of human infirmity. And not content with thus striving to remedy the evil inflicted on suffering humanity by sin, his soul soared still higher, and by a wondrous refinement of charity sought likewise to repair, in some poor measure, the outrages which the same sin had inflicted on the blessed majesty of God. Hence, those sisters of Reparation, who offer their lives, glistening ever with sacrificial tears and the Blood of the Lamb, an agreeable holocaust for the sins of others. But surely this is enough ! Why linger in reciting the earthly deeds of one whose charity thus found means to work even in the highest heaven !

“And therefore the Lord thy God shall always be with thee.”

The Lord was ever with him. He was with him in his youth, so shaping the external circumstances of his life that he was guided, as it were, by the hand to the door of the sanctuary. He was with him during the years of his hidden life in college, filling his youthful mind with thoughts of holiness, and lighting up in his heart the fire of apostolic zeal for souls. He was with him in his years of teaching, when, like another Joseph, he fed his younger brethren with the grain of heavenly wisdom which he had gathered in the years of the plenty of the Lord. He was with him on the day when, some eighteen years ago, beneath this roof, he received episcopal consecration, and when he lifted his anointed hands for the first time to bless you as his children. He was with him ever since ; in his soul by most intimate union, in his words by the unction of grace, in the acts of his episcopal power ; in his whole life, for he walked as an angel of God ; in his death, which was the death of the just. His Lord was always with him, and now he is with his Lord. He has already seen Him. Ransomed sinner, he has looked upon the face of his Christ. Shepherd of souls, he has given in his strict account to the Prince of Pastors. Cleansed by the blood of the Holy Sacrifice that has been offered for him, relieved by the prayers and suffrages of you, whom he loved, we may well hope in God's mercy that he has been pronounced guiltless of the blood of any among you. He has received the garland of Amaranth, even Jesus Christ Himself, whom the Church styles the bishop's crown. *Jesu ! corona presulum.* He has entered into the joy of his Lord. He has commenced to lead in heaven, in all the perfection of its delights, that life of an angel of God

SERMON PREACHED AT THE SECOND SESSION
OF THE NATIONAL SYNOD, MAYNOOTH, BY
THE RIGHT REV. DR. MORIARTY.

MY LORD CARDINAL, MY LORDS, AND VENERABLE BRETHREN—It is a consoling and instructive truth that the life of the Church must be like the life of Christ. St. Paul calls the Church "His body," because it lives by His Spirit, because it is to be for ever the representative of the Incarnate Word. The destinies and future history of the Church, her powers and her privileges, her action and her suffering, were all summed up in that word of our Lord, "As the Father sent Me, I send you." He was sent to teach. The Church was sent by Him to teach all nations. He was sent to sanctify and to save. The Church goes forth holding in her hands the price of man's redemption, and making to all the offer of salvation. Our Divine Lord came with a message of peace and pardon. The Church preaches peace and pardon and reconciliation to the whole world. At the same time, Christ proclaimed war against the world. "Do not think," said He, "that I came to send peace upon earth ; I came not to send peace, but the sword." In the same spirit the Church wages an unceasing war against the errors of the world, against the vices of the world, and against the idols of the human heart. The gross passions of man ask for indulgence. The Church is ever in his way with that terrible *non licet* on her lips, warning, threatening, forbidding, and thus obstructing or embittering his enjoyment. Hence, we must not wonder if the world hate us. St. John reminds us that the strife began in the cradle of the human race. The man of peace was slain by the man of blood, and he gives the reason—"Quoniam opera ejus maligna erant, fratris autem justa." For the same reason the strife must last for ever. It is the war of the flesh against the spirit, and of the spirit against the flesh. It is the strife of good and evil. The incarnate representative of evil will ever say of the Church what was said of the just of old, "Let us lie in wait for him, because he is contrary to our doing, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life."

The same reason for the world's antagonism is given by our Divine Lord—"If you had been of the world, the world would love its own ; but because you are not of the world, therefore the world hateth you." In this, as in all else, the Church

bears the likeness of Christ. "If the world hate you, know that it hath hated Me before you."

This hatred is expressed in persecution, and thus the resemblance of the life of the Church to the life of her Divine Founder is made manifest to all. Herod sought the life of the child. All the power of paganism was exerted to destroy the Church in her infancy, to extirpate utterly the Christian name.

When, in maturer years, our Divine Lord was passing through the world, doing good to all, He was met by the malevolence of Pharisee and Saducee, of priest and scribe. He was driven out of Nazareth. He was driven from the temple. They took up the stones of the street to pelt Him. They said He had a devil, and that it was with the power of the devil that He wrought His wonders. Nineteen centuries of the Church's life are drawing to a close, and during that length of years the Church has been pouring floods of light upon the souls of men—lighting up the darkness of the world with the truth of God. She has been pouring into the wounds of the suffering the wine of a Divine strength, to enable man to bear, and the oil of a Divine compassion to soothe life's sorrows; and yet, like her Divine Lord, her bounty and munificence have been repaid with outrage and persecution. As He was a sign to be contradicted, His Church has been the object of the world's malignity. The Jew, the Pagan, and the Mahometan, the infidel, the heretic, and the schismatic, raged and stood up and met together, and the word of their counsel was: "*Eradamus eam de terra viventium et nomen ejus non memoretur amplius.*" Like the murderers in the parable, they laid hands on the servants who brought the message of salvation, and having treated them contumeliously, put them to death. The history of Christian martyrdom is never closed. From the stoning of Stephen in Jerusalem to the strangling of our martyrs in Corea and China, the blood of Christians is ever witnessing to Christ. From the day the Apostles were cast into prison to the present hour, when our glorious brothers are confessing the faith in the dungeons of the German Empire, hands raised to bless have been manacled, and fetters bind the feet of those who were bringing tidings of peace.

Persecution is, by the will of God, an essential condition of the Church's existence. No clearer prophecy came from the lips of Jesus—"I send you as sheep in the midst of wolves. Beware of men. They will deliver you up in councils, and they will scourge you in their synagogues, and you shall be

brought before governors and kings, and you shall be hated by all men for My name's sake." "The hour cometh that whosoever killeth you will think that he doth a service to God." When our Divine Lord gave a list of the blessed, He traced the paths that lead to heaven. The Church must tread these paths. The beatitudes are to be habits of the Church's soul. Now, the beatitude which completes the form of Christian life is—"Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven." Before telling His disciples that they are to be the light of the world and the salt of the earth, He places before them a scene of conflict and suffering, and then He pours into their souls His own spirit of fortitude: "Blessed are ye when they shall revile you and persecute you, and speak all that is evil against you . . . be glad and rejoice." These words were not intended solely for those who heard them. He wished that His Church should bear this mark of blessedness and predilection throughout all time. He would never take this cause of gladness from the heart of His spouse. He would not wish that she had a token of love less than the Church of the old covenant. "For so," said He, "they persecuted the prophets that were before you." St. Paul gave back the response to this word of our Lord when he said, "I superabound with joy in our tribulation." He considered suffering and persecution a legacy bequeathed by Christ to His Church—the Church's glorious inheritance. "I fill up in my flesh for His body, which is the Church, what is wanting of the sufferings of Christ"—that is, what He left behind Him for His Church to suffer. For, as St. Leo explains it, "The passion of our Lord is continued to the end of time. As He is honoured and loved in His saints, as He is fed and clothed in the poor, so He suffers with all who bear persecution for justice' sake." The members of that body of which He is the Head must be conformable to Him in suffering, that they may be conformable to Him in glory. The Church of our day enjoys the beatitude and inherits the legacy in full measure. While in the far East the blood of Christians has been shed in tortures such as Pagan Rome used to inflict, over a great part of the continent of Europe the spirit of evil foams with the rage of a demoniac against the pastors of Christ's fold. The tempest rages round the rock on which our chief Pastor rests. Like the rock, he is unmoved. We may say to him—"Blessed art thou, because they speak evil against thee, and persecute thee. Rejoice and exult, because thy reward is abundant in heaven." When he shall have been called to that great

reward, let the Church's anthem be his epitaph: "Dum esset summus Pontifex terrena non metuit, sed ad coelestia regna gloriosus migravit." After him we have a legion of confessors ready to endure, and many actually enduring, like those of old, bonds and prisons—"vincula et carceres."

If we would characterize the moving spirit of the persecution of to-day, we might say that it is an unmixed hatred of God. The Jewish persecution was not that. We have the inspired record that they had zeal for God, but not according to knowledge. The pagan persecution sought to defend and perpetuate the religion of the false gods. The various persecutions which heresy excited against the Church did not seek the total extinction of God's truth. Now, naked atheism, brutal materialism, seeks the destruction of all belief in God, of all belief in morality or virtue; seeks to subject man to the rule of evil instead of the rule of the Supreme Good. Legislators and civil rulers strive to restore the old pagan supremacy of the State over conscience, and to tear up the charter of Christian liberty which was proclaimed the day the Apostles told their judges that it was better to obey God than man.

We know that the strength of this antagonism is immensely increased by the combination of secret societies; so that our conflict is not only with the noon-day devil, but that which goeth about in the dark. This network of iniquity is fast covering the earth.

It is true, my lords, that for us, after a long season of struggle and persecution, the prayer of the Church has been heard—*ut secunda Tibi serviat libertate*. We have liberty and rest for the present, but we must bear in mind that this cannot be the permanent state of any portion of the Church. If the Lord gives rest to the weary, He will, in due time, call them again to work and to fight. We can never lay down our arms. We must keep watch on the towers of Israel, lest the enemy should find us sleeping. And have we not already heard the mutterings of war? The doctrines of materialism have been preached within our shores. The spirit of revolution, masked under the form of liberty, cherished the spirit of pride and of resistance to authority. The spirit of the world, adopting the appropriate name of Secularism, seeks to banish the Creator from the intellect of man, and to fill his mind with the knowledge of the creature. We must be prepared. The Lord may be now asking us the question: "Can you drink of the chalice that I shall drink, or be baptized with My baptism?" With humble reliance on His strength, we all say,

possumus. Sooner or later this chalice must be drunk.
Calicem quidem meum bibetis.

When we look back through the records of history on the defections which have taken place in the Church, we can trace the cause either in ignorance or moral depravity, or want of union, or subserviency to the civil power. Guided by this light from the past, we are enabled to take precautions. We have little reason to fear that the Church of Ireland will ever receive hurt from undue concession to State control. Persecution secured for us a position of independence. In the great transfer of power from monarchs to the masses of the people, we have been the first to contract alliance with those who now rule the destinies of empires. The Sovereign Pontiffs uphold the union of Church and State, and condemn those who preach separation. The State is now ruled by the people; and the Church of Ireland maintains union with it by resting on the broad basis of a people's love, and relying for its support and defence on the strong secular arm of a people's power. We preach reverence and obedience for those who are the depositories of power; but neither they nor those for whom they receive their mandate are allowed to rule the sanctuary. Danger providentially avoided, aggression successfully resisted in time gone by, have traced for us the line which marks the boundaries and attributions of the two great powers God has established; and we have reason to hope that the action of Ireland's prelacy and Ireland's priesthood will be a guiding light for the Churches of other nations in the trials to which they are now subjected.

Neither fear we from want of union. While all are banded and welded together by their allegiance to the centre of Catholic unity, the freedom of mutual counsel which we now enjoy, and the legislation of our synods, without imposing undue restraint on individual action, secure for us that harmony which is the expression of God's peace. We do not fear from moral depravity. The energy of our priesthood in suppressing vice and enforcing duty is a sure guarantee against that immorality which leads to defection from the faith. While the Gospel is preached and the sacraments are administered under the guidance of a sound theology, and while the lives of the clergy present to their flocks the form of holy discipline and heroic virtue, we may hope that our people will retain that grace for which they are conspicuous among the nations of the earth. Again, with the perfect discipline of our seminaries and the enlightened mastership which presides over ecclesiastical studies, we have no fear of ignorance

amongst our clergy. But, my lords, can we be equally sure that our laity possess the religious knowledge which the present time demands? Their fathers adhered with chivalrous loyalty to a persecuted faith. They had sufficient knowledge to answer the heretical opponents of religion. Now, the truths, hitherto accepted as the basis of all ethics and belief, are called in question. The very axioms and postulates of reason and religion are impugned. Infidel doctrines are diffused and read in newspapers and reviews, as if they were the corollaries of science. It is not only the learned and the educated who are exposed to this danger. The children of the humbler classes accept from us with undoubting belief the teaching of the catechism. The habit of faith infused in baptism raises this belief to the supernatural order. But they must leave the home of their fathers. In other lands their fellow-workmen will ask them, Why do you believe? Why should the word of a priest rule your reason? Are they ready to give to every man who asks them a reason of the hope that is in them? My lords, here is our danger. It is necessary to lay deep and strong in the souls of our people, both rich and poor, the foundations of the faith. The mere positive assertion of a code of doctrine and law will not suffice for those who are to be assailed by the blasphemous denials of atheism. *Nolite peregrinari in fervore*, writes St. Peter. That is, "Be not strangers; be not inexperienced in the fiery trial which awaits you." In the sacrament of Confirmation we stamp upon the souls of our children the mark of soldiers of Christ. We must send them upon the world fully equipped for the battle, firm in their attachment to the faith, and stored with knowledge to defend it. In promoting the work of religious education we must meet with opposition. It is the work of God; and the spirit of evil, represented by what our Lord calls "the world," must resist it. Do not wonder, then, if the world hate you. But while we maintain intact the liberty and independence of the Church; while the strong bond which now binds together pontiff, prelate, priest, and people, remains unbroken; while the gospel of truth is held aloft by the Church as a lamp to guide our feet, we cannot fear the result of the conflict. "In the world you shall have distress," said our Lord; "but have confidence; I have overcome the world." "This is the victory which overcometh the world—our faith." That *Væ Mundo*, which was uttered from the Saviour's lips, is an assurance of the world's defeat. With the guidance of the Holy Spirit, and under the patronage of

lords, will be the pledge of a glorious and victorious future, of progress in holy discipline, in spiritual light and love. The work of our episcopacy and of our priesthood is all contained in that sentence of St. Paul—"Doing the truth in charity, may we in all things grow up in Him who is the Head, even Christ."—"Veritatem autem facientes in charitate crescamus in illo, per omnia qui est caput Christus."—Eph. iv. 15.

DOCUMENT.

LETTER OF HIS HOLINESS POPE PIUS IX. TO HIS EMINENCE CARDINAL CULLEN.

PIUS PP. IX.

Dilecte Fili Noster, Salutem et Apostolicam Benedictionem. Quae refert, Dilecte Fili Noster, de comparatione animorum cleri populique tui ac totius Hiberniae erga Sanctam hanc Sedem, ea adeo perspicua et explorata facta sunt omnibus a durissima trium saeculorum probatione, ut si quotidie majore possunt augeri splendore ab ipsa constantia, nullum certe patiantur verborum confirmationem. Hinc licet nihil novi videamus in commemoratis a te communibus votis pro sospitate Nostra et justitiae victoria, in precibus perenniter fusis ad divinam opem implorandam pro re catholica et hac Apostolica Sede, in studio, quo populus ad inopiam redactus necessaria sibi subducit in subsidium communis parentis; dum tamen haec recenseres, dum munus offers e collatitia pauperum pecunia congestum, sic Nos commoves, ita foves affectum Nostrum in hujusmodi filios, eos in Nobis excitas grati animi sensus; qui melius ac facilius intelligi valeant, quam explicari. Gratias itaque, quas tibi et egregio isti Clero et populo habemus iis significa, faustiora tempora et mercedem tanta caritate dignam ipsis nomine Nostro propensissime adprecare; et interim tanti beneficii omniumque coelestium munerum auspicem excipe Benedictionem Apostolicam, quam praecipuae Nostrae benevolentiae testem tibi, Dilecte Fili Noster, universoque Clero et populo tuo ac totius Hiberniae peramanter impertimus.

Datum Romae apud S. Petrum die 18. Octobris, Anno 1875, Pontificatus Nostri Anno Tricesimo.

PIUS PP. IX.

THE IRISH ECCLESIASTICAL RECORD.

=====

FEBRUARY, 1876.

=====

THE EASTER OF 1876: ITS TRUE DATE.

A LETTER which appeared in the *Times* a few weeks ago, and which has since been published in several of the leading newspapers of this country, has directed some attention to the subject of the Ecclesiastical Calendar, and of the rules by which the days of the movable feasts throughout the year are determined.

The purport of the letter was to show that a mistake of a week has been committed by the compilers of the almanacs for this year, in setting down the 16th, instead of the 9th, of April, as Easter Sunday.

The groundwork of the view thus placed before the public was, of course, the liturgical rule which, whether as it stands in its integrity in the *Roman Breviary*, or as it has been transferred in a sadly mutilated form to the *English Book of Common Prayer*, has been accepted for the determination of Easter, for civil as well as for ecclesiastical purposes, by the various states throughout the Christian world.

Well known as this rule might fairly be presumed to be, I shall have occasion before the close of these papers to notice a strange inaccuracy in the statement of it, which I have lately met with in a scientific treatise on Astronomy, by no means devoid of pretensions. An explicit statement of its provisions, then, may not be altogether unnecessary here. I should, however, state that the rule is quoted with an accuracy sufficient for all practical purposes by the writer in the *Times*, in setting forth his view.

The rule, then, is this:—Easter Sunday is to be celebrated on the Sunday next following the *fourteenth day* of that “moon” whose fourteenth day falls upon or next after the 21st of March

—the day of the Spring Equinox. Thus, as is obvious, to ascertain the date of Easter Sunday for any year, we take as our starting point the 21st of March. We then ascertain whether that day is the fourteenth day of a “moon” or lunar month. If it be, Easter will be celebrated on the following Sunday. If the 21st of March be not the fourteenth day of a lunar month, we proceed to ascertain on what day afterwards the fourteenth day of a lunar month will next occur—that day, when ascertained, becomes our next starting point, and Easter will be celebrated on the Sunday following.

As this statement of the rule may appear somewhat complicated to those not previously acquainted with the terms I have been obliged to employ, I will illustrate its application by an example or two, premising that the “moon” whose 14th day occurs on or next after the 21st of March, is, from its being taken as the basis of the calculation for determining Easter, designated the Paschal Moon.

I should observe also, that in reckoning the days of the moon’s age, the numbering proceeds, as we may say, *inclusively*—the day after that on which the “new moon” occurs, being counted as the *second* day of the moon, and so on: so that, for instance, if a “new moon” occurs on the 8th of March, the 21st of March will be its *fourteenth* day.

Take, then, the year 1856. In that year the 21st of March, which fell on Friday, was the fourteenth day of a “moon,” a “new moon” having occurred on the 8th of that month. Hence, Easter was celebrated on the Sunday following the 21st, that is to say, on the 23rd of March. Again, take the next year, 1857. In that year, the 21st of March was not the fourteenth day of a “moon,” the preceding “new moon” having occurred on the 4th of March, and its fourteenth day having consequently been the 17th of the month. The Paschal moon, then, for 1857, was that which occurred next afterwards, and this, as a reference to the calendar shows, occurred on Sunday, the 29th of March. Its fourteenth day fell consequently on Saturday, the 11th of April, which determines the following day, April the 12th, as the Easter Sunday of that year.

To make the matter still plainer, we may thus represent it in tabular form—

YEAR.	PASCHAL MOON.	ITS 14TH DAY.	EASTER.
1856	Saturday, 8th of March.	Friday, 21st of March.	Sunday, 23rd of March.
1857	Sunday, 29th of March.	Saturday, 11th of April.	Sunday, 12th of April.

and in the same way, the Easter Sunday of any other year may be determined.

We are now in a position to face the difficulty started by the writer in the *Times*. Let us take it in his own words :—

“According to the *Book of Common Prayer*,” he says, “Easter Day is always ‘the first Sunday after the full moon which happens upon or next after the 21st day of March ; and if the full moon happens upon a Sunday, Easter day is the Sunday after.’

“Now, ‘the first full moon after the 21st of March,’ this year, will be on Saturday evening, the 8th of April, at 7.39 ; and consequently, the day following, that is to say, the 9th, should in strictness be Easter Sunday, instead of the 16th of April, as fixed.”

It is obvious from this plain statement of the difficulty, that the view taken by this writer is not an unnatural one : nor is he by any means singular, either in the conclusion at which he has arrived, or in giving expression to it, as he has done. Dr. Lardner, in his *Museum of Science and Art*, noticing the combination of circumstances which, as it happens, has occurred this year, speaks of the “diatribes” with which on such occasions the public press teems “either against the astronomers for the misdirection of the computers of the almanacs, or against the computers for running counter to the lunar tables of the astronomers.”¹

It is not, indeed, likely that any such excited criticism will take place on the present occasion. Works similar to that of Dr. Lardner, in which copious and lucid expositions of the point are to be found, are now within the reach of most persons who would be likely to think of placing their views on such a subject before the public. Yet, it is not unlikely that the difficulty which has been raised may have attracted the attention of some to whom those works are not accessible, and whom a taste whether for scientific pursuits or for a close study of the liturgical rules of the Church may render desirous of obtaining some information upon a topic which unquestionably is one of the most interesting of the many topics full of interest connected with that liturgical code, apparently so complex, and yet to those familiar with its provisions, so marvellous in its simplicity, by which the order of the various festivals occurring throughout the year is determined.

Several letters, indeed, purporting to elucidate the matter have appeared in one of the Dublin newspapers. But without any want of appreciation of the value of the information conveyed by the writers, I may, I think, assume that those letters can have gone but a little way towards satisfying the require-

of chronological science was not such as to render it extremely unlikely that they should entertain any misgivings regarding the accuracy of the results set forth in the almanacs of this year. Obviously, indeed, the question is too vast and too complicated to be satisfactorily dealt with in the columns of a newspaper.

Proceeding, then, to clear up the obscurity that I dare say still surrounds the question in the minds of some who take an interest in its solution, I may, in the first place, remark—although, indeed, it can hardly be necessary to do so—that there can be no second opinion as to the accuracy of the date assigned in this year's almanacs. My object, then, shall be merely to explain the true meaning of the liturgical rule on which the date depends, and to show that when rightly interpreted it determines the 16th, and not the 9th of April, as the Easter Sunday of this year.

How, then, is the apparent discrepancy to be removed?

First of all, "it is," as Dr. Lardner observes in his exposition of this question, "most necessary to observe emphatically that in this rule [the rule laid down in the *English Book of Common Prayer*] the "moon" does not mean the moon which shines in the heavens. The term 'moon' signifies a fictitious object, created or imagined expressly to suit the purposes of the calendar."¹

A fiction of this nature is, as the same learned writer proceeds to point out, far from being unprecedented in the methods of astronomical science. It is, in fact, as every one acquainted with even the elements of astronomy is aware, one of the commonest devices to which astronomers have recourse in investigating the causes of the various celestial phenomena. And it is not out of place to observe, that even the simplest uniform measure of time—the civil day of twenty-four hours—owes its existence to a fiction of the kind.

For, owing to causes which it is unnecessary to specify in this paper, the period during which the apparent diurnal rotation of the sun takes place is far from being of uniform length. Indeed, the interval which elapses between mid-day, or noon, as fixed by the sun's crossing the meridian, on two successive days, varies to such an extent in the course of the year, that it would be scarcely possible to construct a piece of mechanism which would point daily to twelve o'clock, at mid-day, or noon.

It has been found necessary, then, to have recourse to the expedient of substituting for the real sun a fictitious or imagi-

¹ LARDNER. *Museum of Science and Art*, vol. vii., pp. 10-11.

nary one, which is regarded as moving, each day, with a *uniform* motion equal to the *average* daily motion of the real sun. "To illustrate," says Dr. Lardner, "the changes of the relative position of the two suns, let us imagine two railway trains to start from London at the same moment, side by side, on two lines of rails, making a trip to Liverpool and back, and to arrive at London, on their return, precisely at the same moment; but let the speed of one be absolutely uniform, at 30 miles an hour, during the entire journey, while that of the other is subject to variation, being slower in ascending inclines, and faster in descending them. The latter will at some places outstrip, and at others fall behind, the former, and at certain points they will be for a moment side by side. The variable train will represent the real, and the uniform train the fictitious or mean sun."¹

The time of this *imaginary* daily motion, then, is our present civil day. And, as may be seen by a reference to any table of what is known as the Equation of Time, that is to say, of the interval by which twelve o'clock, as recorded by a well-regulated watch or clock—the time of the imaginary sun's crossing the meridian differs from the time at which the sun really crosses it, this interval amounts at certain periods of the year to fully a quarter of an hour. Or, as Sir John Herschel puts it, in speaking of the "very considerable fluctuation in the time, as shown per clock, when the sun really attains the meridian," "it amounts," he says, "in fact, to upwards of half an hour; apparent moon sometimes taking place as much as 16½ minutes before *mean* noon, and at others as much as 14½ minutes after."²

The advantage, then, arising from the substitution of the imaginary for the real sun is obvious. If some such contrivance were not resorted to, it would be necessary every day, or at least at very short intervals, to regulate all clocks and watches according to the ever-varying length of the solar day. On this point Dr. Lardner, in another portion of his interesting work, remarks with great justice:—"It may easily be imagined how utterly incompatible with the management of public business as now conducted such an imperfect system of chronometric regulation would be, when it is considered what disastrous consequences might arise upon railways if the starting, stopping, and arrival of trains, were not subject to greater precision than would be attained under such circumstances."³

Now, if the simple expedient of substituting the uniform

¹ LARDNER. *Museum of Science and Art*, vol. v., p. 132. ² *Outlines of Astronomy*, n. 37. 8th edition, London: 1865, p. 240. ³ LARDNER. *Museum of Science*, vol. v., page 136.

motion of an imaginary body for the varying motion of the real one, is of such vast utility in a case where the amount of variation is so small as it is in the case of the sun, it is obvious that the application of some similar expedient becomes a matter of almost absolute necessity when periods of time are to be reckoned in reference to the phases of the moon—a body whose movements are subject to so many perturbations, that to some extent its irregularities have even to the present day defied the analysis of astronomy.

For determining the religious festivals of a primitive people united by the bonds of a common faith, and dwelling within the narrow limits of a single land, actual observation of the moon as she appears in the heavens might, indeed, suffice for a time. And, in fact, among the Jews, the commencement of the lunar months which regulated the occurrence of the chief festivals of the year was thus determined. As the time of new moon approached, watchmen were posted on the hills of Judea, to observe the thin streak of light, by which the moon first becomes visible, after conjunction with the sun. The observation, when made, was at once communicated to the authorities whose duty it was to proclaim the fact to the people at large.¹ It is, of course, scarcely necessary to observe that the beginning of the lunation thus ascertained by actual observation, could not be coincident with the period of new moon, in the strict sense of the word. For the moon, when "new," is altogether invisible, and many hours must elapse before the illumination of such a portion of her surface takes place as would, in the absence of optical instruments, suffice to render her position in the heavens visible even to the keenest observers. This difficulty, however, as we shall see, was met by a simple expedient, by the adoption of which those charged with the regulation of the religious ceremonial were enabled to keep the celebration of the principal festivals of the year in very close proximity to the actual phases of the moon, if not in actual coincidence with them.

But although such a system might meet the requirements of a people circumstanced so peculiarly as the Jews, it would, as is manifest, be altogether inadequate to the needs of a community whose religious system, so far at least as regards its external observances, should be capable of harmonizing, to a large extent, with the requirements of the complicated social system of more modern times.

For the Christian Church, then, it was necessary to devise some other method which would render it possible to fix

¹ See CALMET, *Dictionnaire de la Bible*. art. *MOIS* ; SMITH, *Dictionary of the Bible*, art. *MONTH*.

beforehand the days on which the chief festivals of each year were to be celebrated.

Owing to the extreme complexity of the lunar motions, astronomers in contemplating the course of the heavenly bodies, find it convenient to have recourse to a fiction similar to that which I have already explained in the case of the sun—substituting for the real moon, with her ever-varying rate of motion, in what Sir John Herschel most aptly terms “her tortuous course,” an imaginary “mean” moon, which is regarded as moving uniformly round the earth, each month, at the *average* rate of motion of the real moon that shines in the heavens.

But let us see how far the imaginary “mean” moon would be adequate to the determination of a festival such as Easter.

The average period of a lunation—that is, of the period in which the moon passes through all her phases, from “new moon” to “first quarter,” thence to “full moon,” and afterwards through the “third quarter” to the new moon which begins the next lunation—is found by observation to be something over 29 days and 12 hours. To speak more precisely, its length is 29 days, 12 hours, 44 minutes, and a few seconds; or in decimals, 29·530589 days.

If, then, we suppose a lunation to begin with the solar year, at midnight, after the 31st of December, the imaginary “mean” moon will complete its first lunation—and consequently the second “new moon” of the year will occur—on the 30th of January, between the hours of 12 and 1 o’clock in the afternoon. And in the same way, the beginning of the third and subsequent lunations of this imaginary “mean” moon will occur throughout the year at intervals of a little more than 29 days and a half.

Here, then, we are met by a difficulty, a moment’s reflection on which will show that for the purposes of fixing a festival such as Easter, an imaginary “mean” moon would be absolutely useless, and that, consequently, the fiction of the imaginary body, which is to be substituted for the real one, must, in this instance, assume some other shape.

For it is plain from what has been stated regarding the length of each lunation, that a “new moon” in the imaginary “mean” lunations, may occur at any hour of the day or night. Suppose, then, that in the course of years, the “new moon” on which the celebration of Easter is to depend, shall occur—as, of course, it sometimes would of necessity occur—on the 8th of March, a little after the midnight of the 7th, say at five minutes past 12 o’clock at night. In this case it is easy to show that inextricable confusion would result. If we start with the supposition that the “moon” in question begins its

course, as described, on the 8th of March, we must set down the same hour on the 21st of March, as the time when it will have reached its *fourteenth* day.

How, then, will this affect the celebration of Easter? I have spoken of this moon as beginning its lunation "on the 8th of March, at five minutes after the midnight of the 7th," and attaining its fourteenth day on the 21st of the month, five minutes after the midnight of the 20th. But when it is "five minutes after midnight," say, in Paris, midnight has not yet arrived in London. So that, whereas for the French nation the new moon thus occurring would be the Paschal moon of that year—the Paschal moon for England would not occur until the close of another lunation, and thus a whole month would intervene between the celebration of Easter in the two countries. And it is easy to see that the inconvenience caused by such a complication would not be confined to the case of a new moon thus occurring within a short period of midnight. For, take Paris and Washington. The difference of longitude is nearly 80 degrees: the difference of time is consequently over five hours. And thus, whenever the new moon would occur on the 8th of March before 5 o'clock a.m. in Paris, the date of its occurrence would, as regards Washington, be the 7th of the month, and the result would necessarily be a month's difference between the celebration of Easter in France and in America.

In fact, it is obvious that the result of determining Easter in this way would be that (with one exception, too minute to call for explicit reference here) at whatever hour the new moon were to occur on the day we have been contemplating, an interval of a month would intervene between the Easters of some two quarters of the globe. For at the time of new moon—as, indeed, at any other instant of time that may be contemplated—it is midnight in some part of the world. In all the countries east of that meridian, the morning hours of the following day will have made more or less progress according to the greater or less distance of each locality from the meridian in question. In all countries west of the same meridian, the preceding day will not yet have run its course. Manifestly, then, the hours which, west of a certain meridian, are regarded as the afternoon hours of the 7th of March, are, in countries to the east of the same meridian, regarded as the forenoon hours of the 8th. Now, from what has already been explained, it will at once be seen that, while for the countries in which the 8th of March has commenced, the moon thus occurring would be the Paschal moon, it could not be the Paschal moon for those countries in which the 7th of

March had not yet come to a close: in those countries, then, the celebration of Easter should be postponed for more than 29 days, this being the interval between the corresponding phases of the "mean" moon in any two successive lunations.

No doubt, this difficulty, serious as it manifestly is, might, in the early ages of the Church, have been surmounted by an ecclesiastical ordinance decreeing that the occurrence of a new moon on a certain day, as regards some central city, such as Rome, should determine the date of Easter for the entire world. But it is plain that no such expedient could have survived the great religious revolt of the sixteenth century; and, indeed, a very slight acquaintance with the history of the Eastern Church will suffice to show that even centuries before the consummation of the Photian schism, it would have been difficult, if not impossible, to secure the observance of any such uniform rule as regards the eastern and western portions of the Church. Most wisely, then, did the Church abstain from endeavouring in this way to secure the uniform observance of the great Christian festival.

It may be worth while to remark that the consideration which I have developed in reference to the regulation of the calendar by means of an imaginary "mean" moon, would, of itself, suffice to show in like manner the impracticability of any system based upon the actual motion of the *real* moon in the heavens. For, in the same way, it can, of course, be shown, that the day of the month on which any of the lunar phenomena or phases in reality occur, will hold a different place in the calendar for countries east or west of a certain meridian.

Let us, for instance, suppose that in a certain year a full moon is set down in the Dublin almanacs as occurring on a Saturday night, at half-past 11 o'clock. The same full moon will consequently be represented in the London almanacs as occurring within about five minutes of midnight—this being the corresponding Greenwich time. Manifestly, then, it must be set down in the Paris almanacs as occurring on Sunday morning, shortly after the midnight of Saturday, the difference of time between London and Paris being a little over nine minutes. Now, if the celebration of Easter had been made dependent on the astronomical phenomena as they actually occur in the heavens, it is obvious that the result in this case would be the difference of a week in the celebration of Easter throughout a large portion of the Christian world. For, it will be remembered, the rule prescribes that when the full moon occurs on Sunday, Easter is not to be celebrated on that day, but on the Sunday following—an

ordinance which, for reasons subsequently to be explained, must be regarded as an essential portion of the rule. Now, in the case that I have made, the full moon, as regards France, and all countries situated east of the meridian of Paris, occurs on Sunday, while at the time of the same full moon, it is as yet Saturday in England, and in all countries situated west of the meridian of Greenwich.

In these countries, therefore, Easter should be celebrated on the following day, Sunday. Whereas in France, and in all countries situated to the east of it, the festival should be deferred until that day week.

Professor De Morgan, in his *Dissertation on the Ecclesiastical Calendar*,¹ develops this point with great elaborateness of detail. In proving the impossibility of what he calls "an astronomical Easter," that is to say, an Easter determined by the actual lunar phenomena as they occur in the heavens, he relies also upon the impossibility of predicting with rigorous accuracy the time at which those phenomena will occur.

For, as he observes, notwithstanding the wonderful progress of astronomical science in recent times, the extent of the various disturbing influences to which the moon is subject in her monthly course round the earth, has not even yet been ascertained with sufficient accuracy to render it possible to predict within a few seconds at what time new moon or full moon will actually occur. This difficulty no doubt has notably diminished since the era of the Council of Nice, A.D. 325, and even since the year A.D. 1582, in which the Reformation of the Calendar was effected by Pope Gregory XIII. But taking it even as it exists at present, it is easy to show that a case might arise in which, if Easter Sunday were to be determined by the actual occurrence of a full moon in the heavens, it would be impossible to lay down beforehand whether Easter was to be celebrated on a certain Sunday or to be deferred until that day week.

The case, as will be obvious, would have been more likely to arise when the lunar motions had been less perfectly ascertained than they are at present. And to make my statement plainer, I will take a case which might easily have arisen not many years ago. It was then impossible to rely upon the accuracy of the astronomical calculations of the moon's motion, so as to lay down with confidence the time of full moon within four or five minutes either way. Suppose, then, that a full moon was predicted according to astronomical calculation for 58 or 59 minutes after eleven o'clock on a Saturday night, that is to say, within a minute or two of midnight. A full

¹ See *Companion to the British Almanac for 1845*, especially pages 17, 35-6.

moon thus predicted would, in fact, have been just as likely to occur a few minutes after midnight, and consequently on Sunday morning. Now, if the moon occurred as predicted, Easter should be celebrated on the following day. But if it did not occur until after midnight, and if Easter were to be regulated by the actual occurrence of full moon, Easter, as a matter of course, should be deferred until the following Sunday.

This difficulty, as is plain, exists even in the present condition of astronomical science, for even now it is impossible to predict, within at least some seconds, at what time the various lunar phenomena will occur ; so that it is quite possible that a full moon, predicted according to astronomical calculation for Saturday night a few seconds before midnight, should not occur until a few seconds after midnight, and consequently on Sunday morning. And it is obvious that this difficulty must continue to exist until every disturbing influence to which the motion of the moon in her orbit round the earth is subject, shall have been thoroughly investigated and ascertained.

And it will be observed, no matter how nearly the predictions of astronomers may approximate to the actual occurrence of the phenomena, it must always be possible, so long as even the slightest element of uncertainty remains, that a case may occur in which the difficulty referred to by De Morgan will exist. He, therefore, remarks, with great justice, that if no other reason existed for making the celebration of Easter depend upon the imaginary motion of a fictitious calendar moon, rather than upon the actual motion and phases of the moon of the heavens, the impossibility of predicting, with rigorous accuracy, the time of the various phases would, in itself, be sufficient to justify the action of the scientific men under whose guidance Pope Gregory XIII. acted in his Reformation of the Calendar. It was impossible to adhere rigorously to the principle of following the real moon of the heavens : they were fully justified, then, in adhering to the fiction of the calendar moon, by which a simple and easy means is presented of determining the date of the great Christian festival, without any reference to the complicated calculations based upon the lunar tables of astronomers.

But, as is plain from the explanation that I have already given, the other difficulty, which also Professor De Morgan develops with great elaborateness of detail, is a much more substantial one. For it would of necessity arise whenever the full moon would occur during the afternoon hours of Saturday,

an event which, in the ordinary course of events, would be likely to happen about once every fourteen years.¹

Plainly, then, it was a matter of necessity to substitute for the real moon a fictitious or imaginary one as the basis of the arrangements of the calendar. But since, as we have seen, the fiction could not in this instance take the shape of a "mean" or "average" moon, it was equally necessary to devise some other form. The difficulty would be at once got rid of, if instead of regarding each calendar lunation as of uniform length, equal to the average lunation of the real moon, and consequently consisting of broken portions of days, the lunations of the calendar could be so arranged as that each would consist of an integral number of days. If this could be done, the first day of each lunation would then invariably coincide with some civil day of 24 hours. And thus, irrespective of locality, or of the difference of local time, the calendar moon whose fourteenth day would occur on or next after the 21st of March, would be the Paschal moon for the entire world.

But, what number of days could be fixed upon as the length of a calendar lunation? If 29 were taken, each lunation of the fictitious moon would fall short of the real lunations by something more than twelve hours—an interval which at the end of 28 lunations would amount to 14 days, or nearly half a lunar month, so that in the fiction, the moon would be represented as new, while a full moon was actually shining in the heavens. In the same way, if 30 days were assigned to each lunation of the calendar moon, a similar error would arise from the calendar lunation falling farther and farther in arrear of the lunations of the real moon. This difficulty had been, of course, foreseen, or at all events felt from actual experience, by many nations of antiquity, whose lunar calendars were constructed on the principle of assigning an integral number of days to each lunation. They had obviated it by the simple expedient of regarding the lunar months as of unequal length, the longer and the shorter months being combined in such proportions as to keep within very narrow limits the divergence of the calendar lunations from those of the actual moon in the heavens.

Thus, among the Greeks, the months which previously, as

¹ For, the chances being equal that a full moon will occur on Saturday as on any other day of the week, we may expect, that on an average the Paschal full moon will occur on Saturday once every seven years. But again, as is manifest, the chances are also equal that the full moons thus occurring, will occur during the afternoon or the forenoon hours; consequently, a full moon may, on an average, be expected to occur during the afternoon hours of Saturday once every fourteen years.

we learn from Hesiod, had consisted uniformly of 30 days, were afterward divided into two classes, so as to consist alternately of 30 days (*full months*, *πληρεις*) and of 29 days (*hollow months*, *κοιλοι*). This arrangement is mentioned by Herodotus.¹ It is obvious that it gave to the calendar lunations an average length of 29½ days.

At a later period, it was ascertained by actual observation, that the average length of the real lunations was somewhat in excess of 29½ days, so that the new moons of the calendar were consequently progressing gradually, though slowly, in advance of the actual occurrence of those phenomena in the heavens. With a view of checking this tendency to divergence—a task of extreme difficulty in an age when even the average length of a lunation had not yet been ascertained, except with a very rough approximation to truth—the arrangement of the calendar lunations was successively modified in a variety of ways. Of these modifications the main feature was, of course, the occasional introduction of an extra month of 30 days : but whether as regards the number of months thus introduced, or the intervals at which they were placed in the calendar, an almost infinite variety existed, especially as between the various independent states of Greece. An exhaustive account of the various forms which the lunar calendar of the Greeks thus assumed, will be found in the article on the calendar in Dr. Smith's *Dictionary of Greek and Roman Antiquities*. For our purpose, however, it is sufficient to take the broad fact that the ancient Greek division of the lunar months into months of 30 and of 29 days, with months of 30 days predominating in number so as to bring the average length of the calendar lunations as near as possible to the average length of those of the real moon of the heavens, was adopted by the Church as the basis of the system for determining the Paschal moon.

Nor is it at all necessary here to enter upon the explanation of the actual grouping of the lunar months as they stand in the ecclesiastical calendar. I shall, for the present, content myself with stating that although the lunations of unequal length ascribed to the moon of the calendar are, of course, farther than even those of the "mean" or average moon from coinciding with the motions of the real moon of the heavens, yet a divergence of more than two or three days is rendered impossible by the arrangement which has been adopted.

The detailed examination of this feature of the ecclesias-

¹ I have taken this statement from Dr. Smith's *Dictionary of Greek and Roman Antiquities*, art. *Calendar*. The reference to Hesiod is *Op. et Dies*, 770, and to Herodotus, i., 32.

tical calendar I reserve for the next number of the RECORD, in which I purpose also to examine some questions of interest that have arisen regarding the rule laid down by the Council of Nice, especially with reference to a comparison of the forms in which it has been inserted respectively in the *Roman Breviary* and in the *English Book of Common Prayer*. It may be interesting also to examine the statement made by Professor De Morgan, that the statesmen and legislators to whom England is indebted for the introduction of the calendar as reformed by Pope Gregory XIII., acted in utter ignorance of the fact, that the "moon" referred to in the calendar, and in the rule regarding Easter, was not the real moon of the heavens.

To bring the present paper to a close, I shall merely state, in explicit form, the actual solution of the difficulty which was raised by the writer in the *Times*, in reference to the date of Easter this year.

Undoubtedly the full moon which is to occur on Saturday, the 8th of April, would be the Paschal moon of this year, if by the Paschal moon were meant that which in reality became "full" on or next after the 21st of March. But since, as we have seen, the "moon" referred to in the Easter rule is not the moon of the heavens, but the imaginary body whose irregular lunations of 29 and of 30 days have been devised, as already explained, for the purposes of the calendar, we must ascertain whether this "calendar moon" attained its "fourteenth day" on the day in question. From any almanac in which the "calendar lunations" are recorded, this may be ascertained at once. Referring, then, to our Irish *Ordo Recitandi Officii Divini*, in which the beginning of each calendar lunation, and the age from day to day of the calendar moon are recorded in connexion with the day of the month, we see that, this year, while the new moon of the heavens occurs on Saturday, the 25th of March, the corresponding "calendar" lunation does not begin until two days afterwards, that is to say, Monday, the 27th of the same month. This, then, is the "Paschal moon" of the present year. Its "fourteenth day" necessarily coincides with Sunday, the 9th of April, and consequently, by the rule, as stated in the earlier portion of this paper, Easter Sunday is fixed for the following Sunday, April the 16th.

I observe that by a curious coincidence, Jacquier,¹ a writer on Natural Philosophy, whose Treatise, written in Latin, is dated just a hundred years ago, in explaining the difference

¹ JACQUIER. *Instit. Physic.* Pars. 2, sect. iii., cap. iii., n. 6. Ed. Romae, 1777.

which in many cases will arise between the Easter as determined by the rule when rightly interpreted, and the day on which the feast should be celebrated, if its occurrence were regulated by the phases of the real moon, selects, in illustration of his exposition, a case precisely similar to that which has actually arisen this year.

"It is plain," he says, "from the arrangement [of the calendar moon] that the full moons thus determined may precede or follow by several hours the real full moons of the heavens. And, consequently, that when a full moon in reality occurs on a Saturday, the "full moon" of the calendar may not take place until the next day, Sunday, and *vice versa* In such cases, an interval of eight days will necessarily arise.

"Thus, in the year 1724, a full moon occurred on Saturday, the 8th of April . . . in the afternoon But counting the method of the calendar, we find that the Paschal moon did not occur until the following day ; so that in that year Easter was celebrated on the 16th, instead of the 9th, of April, the day on which it would have been celebrated if it were determined by the real moon of the heavens."

W. J. W.

JOAN OF ARC.¹

ALLOW me to remind you, Ladies and Gentlemen, that on a former occasion when the subject of Joan of Arc was treated, a few things were said to show how fallen was the condition of France when she made her appearance, to show how the early years of her life were spent in the village of Domremy, near the banks of the Moselle ; to show how she felt herself mysteriously called to take up arms in defence of her country ; to show how formidable were the obstacles that lay in her way ; and, finally, to show how, in spite of those obstacles, she obeyed steadfastly her call, till, by many heroic exploits and brilliant victories, she succeeded in freeing the city of Orleans from the siege which it had endured for several months. In resuming this subject—in attempting to fill up our sketch of the Maid's subsequent career—we have to bear in mind the remarkable words which fell from her lips on two memorable occasions. In the town of Vaucouleurs, when in the presence of the military commandant of her native valley, and in the Chateau of

¹ Lecture delivered by the Very Rev. Walter Canon Murphy, at the December Meeting of St. Kevin's Branch of the Catholic Union.—*continued.*

Chinon, when in the presence of the French King, she declared to the former, that she was sent on the part of God to aid the Dauphin, and to conduct him to Rheims to be crowned ; and to the Dauphin himself she declared that her mission was to raise the siege of Orleans, and to take him to receive holy consecration in the city of Rheims. Having accomplished with signal success the first of these two objects, the Maid felt impatiently eager to accomplish also the second object. Her stay in the delivered city was consequently as brief as possible. Amidst the joyful tears, the jubilant thanksgiving, and the fervent prayers of all its inhabitants, Joan left Orleans the second day after the disappearance of the enemy, and hastened to Tours to meet the king. With her standard in her hand, she modestly and reverently presented herself to Charles, who, in return, received her with all honours, saluted her with uncovered head, and embraced her respectfully. After a few days spent in festivities and rejoicings, Joan made it known that the cause of her great haste in coming to Tours was to bring at once the King to Rheims to be crowned, and by doing so to achieve the second great object of her mission. With words of touching persuasion, and with the strongest assurances of success, she entreated Charles not to lose an opportunity so favourable to the royal cause, to fling himself on the rising tide of victory, to call out all his men-at-arms, and to come with her to Rheims for the crown of St. Louis. But her burning words and high-souled sentiments elicited no corresponding sentiments and emotions in the breast of the French king. His indolent, inert, and luxurious nature made him averse to the daring enterprise of the Maid. In the councils of war which he then held every sort of objection was raised, every plausible reason was advanced to defeat her lofty purposes. Rheims, it was alleged, was 150 miles distant : the interlying country was traversed by deep rivers, and was thickly interspersed with castles in the hands of the enemy. It was stated, moreover, that many of the towns and strongholds on the Loire were occupied by the English soldiers, who had retreated from Orleans, and that this city, by starting for Rheims under such circumstances, would be again exposed to the dangers from which it had just been delivered. Utterly weary of all this timid and vacillating policy, Joan sought out Dunois, one of the bravest of the generals, and taking him with her, she started for Chateau Loches, where Charles was staying with his court. Throwing herself at his knees, she said, "Gentle Dauphin, do not hold such long councils ; rather come with me to Rheims, and receive your crown." Then, in answer to a question asked her by one of the Privy Council,

whether her voices said anything about the result of the journey to Rheims, she promptly replied: "Oh! yes;" and at the same time, her face became crimsoned with the deepest blushes. Noting the flushing, the King requested her to explain the cause of it. "Willingly," was her reply. "When I find everybody about me disposed to call into question the mission given me, and when, on that account, doubts on the matter disturb my own mind, I fall on my knees, and in my prayer I complain that I am not believed; and immediately I hear in the depths of my soul a voice saying:—'Child of God, go on, go on: I will be your aid.'" These words were scarcely spoken when, lifting up her eyes to heaven, her whole countenance appeared beaming, we are told, with rapturous joy. The fresh enthusiasm evoked by this interview caused Charles to place an army under the command of the Duke of Alençon, with distinct orders to undertake no movement without the knowledge and approval of the Maid. As, however, Lord Suffolk, Lord Talbot, and Sir John Falstaff, were still occupying several fortified places on the Loire, the council of Charles would listen to no movement towards Rheims till the English commanders were first encountered and beaten. The town of Jargeau was the first to be attacked. The place was well supplied with artillery, and was defended by the flower of the English troops, under the command of Lord Suffolk. A short time previous, the French, when the Maid was not with them, attempted to take this town, and suffered a severe repulse. It was, then, with much timidity and faint-heartedness that they advanced to the attack. In fact, at the very outset of the engagement, they faltered and drew back; but in a moment Joan was by their side, and they rallied. In the meantime, she perceived that the Duke of Alençon was hesitating in leading on his division to the assault, and, in a loud voice, she cried out:—"What! gentle Duke, are you afraid—do you not know that I promised your wife to bring you home safe and sound?" Then, snatching her banner from her standard-bearer, she dashed her charger into the thickest of the fight. Fired by this fearless bravery, the French rushed with headlong daring against the ramparts. Quickly the Maid, followed by the Duke of Alençon, was across the moat, but, while climbing a ladder to scale the walls, she was struck with a stone, which crushed her helmet, and hurled her back into the moat. In a moment she springs to her feet, and with her white banner still aloft, she renews the attack. After a fierce struggle, which lasted three hours, the town was won. In the storming of this place, an incident occurred, which, as it serves to illustrate the manners

of that age, may here be mentioned. The Commander, Lord Suffolk, no longer able to hold his ground, retired to the bridge leading into the country, but so hard was he pursued by a soldier from Auvergne, that he was forced to surrender. His sword was instantly demanded, but before delivering it, the captive nobleman inquired, in haughty tones, if his victor were a gentleman—"Yes," was the reply, "I am a gentleman through four generations; but are you a knight?" "No, I am not a knight." "Then, I will make you one." Having knighted him, Suffolk surrendered his sword. This, Ladies and Gentlemen, was the first victory obtained by the Maid in the series of engagements which are known in French history as the Campaign of the Loire. In one short week she fought and won the battles of Jargeau, Bangenci, and Patay, making in the last battle the renowned Lord Talbot her prisoner. Any account of the deeds of heroism which she performed, or of the great skill and talent which she displayed in those several engagements, would detain us too long. But in connection with them, is told a circumstance regarding her which, as it clearly reveals to us her soft, tender, womanly heart, must not be passed over in silence. After the battle of Patay, where great carnage took place, Joan happened to see a French soldier strike down in a savage manner a poor wounded Englishman, who had given up his arms, and was crying out for mercy. Shocked at so brutal an act, she leaped from her horse, and assailed her base countryman with the bitterest reproaches. Then, flying to the side of the wounded man, she raised his head, supported him in her arms, and had the priest immediately brought, that the dying man might have all the consolations of religion. The effects produced by those rapid and brilliant victories were altogether marvellous. Hitherto, the jealous and selfish courtiers who surrounded the King, had been able to thwart, in many ways, the fulfilment of Joan's mission. The great chamberlain, La Tremoille, exercised a complete ascendancy over his royal master; and none showed himself more opposed to the Maid than this unworthy and ungenerous favourite. It was through his sinister influence she was kept so long before going to Orleans, and it was through the same influence she was made to fight this Campaign of the Loire, instead of pursuing her journey to Rheims. But, after the battle of Patay, such was the fame of Joan, and such the enthusiasm, which the very sound of her name infused into all classes, that it was impossible for the court favourites to resist any longer her determination to bring the King to Rheims. From the proud noble, issuing in polished armour from his battlemented castle, down to the simple peasant.

abandoning his fields and his plough to take up arms, the cry that now rang out louder and louder, was, "To Rheims, to Rheims ; follow the Maid to Rheims."

It was on the 29th June, 1429, the feast of St. Peter and St. Paul, after the temper of Joan had been sorely tried by many a wearisome delay, that the expedition, consisting of no less than 12,000 men-at-arms, with a large number of clergy and of civilians, set out for Rheims. Though it was predicted by the Maid's opponents, that every difficulty and disaster would beset the journey, yet, the advance of this vast and undisciplined multitude went on so unimpeded, that their movement was like a long triumphal march. When, however, the royal army came before the City of Troyes, stout resistance was threatened. It was here, you may remember, Ladies and Gentlemen, that the infamous treaty was signed which declared the crown of France annexed for ever to the crown of England, and which disinherited the very prince who was now on his way to receive the crown of his ancestors. The town of Troyes was well fortified, and had a strong garrison of English and Burgundian soldiers. To take such a place without siege artillery could not be expected, and the army of Charles had no such pieces of ordnance. For six days he and his numerous host remained in their encampment, in the vain expectation that in obedience to the summons sent to the garrison, the city would open its gates to its lawful master. But as this was not done, and as provisions were beginning to fail, it was proposed in a council of war by La Tremoille, the old adversary of Joan, that the King and all his forces should retrace their steps to the Loire. This cowardly proposal received the sanction of the majority of the councillors, and would, no doubt, have been acted upon, if one of them named Robert Maçon had not lifted his voice and boldly declared, that it would be discreditable to the last degree to make such a movement without consulting the Maid. While this grave debate was going on, Joan knocked loudly at the door, and entered the room uninvited. The moment she heard what was proposed, she turned to the King, and in a stern and solemn tone, asked him, "Shall I be credited?" "I do not know," was the royal reply. "If you advise what is reasonable, I will gladly believe you." But she added, more solemnly and emphatically, "Do you believe in me?" "Yes, according to what you say." "Now, gentle King, I tell you, if you stay here for two days more, the town of Troyes will be in your hands." "What!" said one of the councillors, "if this assertion is true, we would gladly wait six days to gain this city." "Doubt it not," was her firm reply; "even to-morrow it will be

ours." And so it actually happened ; for when every preparation was made to assault the town, some of the principal citizens, with the bishop and magistrates, were seen issuing from the gates, coming with a flag of truce to Charles, to ascertain the terms of capitulation. And thus, on the very morrow, as the Maid had promised, the King entered Troyes amid the acclamation of the people. The road was now open to Rheims. On Saturday, 16th July, four days after leaving the city of Troyes, the majestic towers of the Cathedral of Rheims, rising with well-marked lines in the bright summer sky, gladdened the sight of the advancing host. Oh ! how the heart of Joan must have palpitated—how her eyes, flooded with tears of joy, must have glistened and sparkled when she first caught view of the magnificent church towards which had turned for years every burning aspiration of her soul. Though Rheims belonged then to the English party, and was considered loyal to it, Charles entered it, as the Maid had promised, without the slightest opposition. The Archbishop of Chartres, at the head of the Corporation, came forth to meet him, while vast throngs of the citizens greeted him with loud acclamations of joy. On the following day, Sunday, the coronation took place. In the Convent of St. Remy, not far distant from Rheims, was preserved as a precious relic the little flagon of sacred oil which, according to an old tradition, came down from on high when St. Remy was about to anoint his convert Clovis, the first Christian King of France. This sacred vessel was now to be conveyed to the cathedral with great solemnity. An escort, mounted on horses richly caparisoned, and consisting of the Admiral of France, a Field-Marshal of France, and the Grand Master of the Archers, was appointed to accompany the Abbot of the Convent as he, under a costly veil, and robed in the richest vestments, bore the consecrating oil to the portals of the church. There it was handed to the Archbishop, then the Lord High Chancellor, and in a solemn procession, composed of the Canons of the Chapter, it was carried by him to the high altar, while trumpets were sounding, and the swelling tones of the organ were reverberating through the aisles of the venerable and magnificent building. According to ancient usage, the King at this ceremony should be encircled by twelve of the peers of France—six spiritual peers and six temporal peers. On the present occasion this number was wanting to add to the pomp of the function. But, instead of the absent peers, a personage was there on whom all eyes were riveted, and whose appearance gave to this ceremony of crowning a halo of imperishable glory. The peasant girl—the shepherdess of Domremy—was there,

standing near the altar, by the side of the King, with her victorious banner in her hand. A modern French historian has drawn a beautiful description of Joan as, under circumstances so unparalleled, she stood in that glorious old cathedral. He writes—"She seemed like some celestial creature, as through the richly-coloured windows the mysterious rays of light came streaming on her countenance, transforming her whole figure. She seemed like the angel of France summoning from the tomb the kingdom she had saved." When the crown was placed on the head of Charles, and when the holy rites were ended, Joan laid aside her banner, and falling at his knees, while burning tears were streaming down her cheeks, said to him—"Gentle King, now is accomplished God's good pleasure in your behalf. He wished you to come here and to receive this holy unction, that it might appear to all that you are the true prince and the rightful heir of this realm." While she spoke these words, the vast assembly was hushed into death-like silence; but when the King stretched forth his hand to raise her up, a burst of the wildest enthusiasm, with loud sobs and tears, gave vent to the feelings of all present. Up to the point which we have now reached, would it not seem, Ladies and Gentlemen, as if lines of light were tracing the course which was run over in so short time by the Maid of Orleans? So rapid and so brilliant were the achievements, and so signal the successes marking this course, that we cannot forbear discerning a favouring ray of Providence beaming along it the whole way. As, however, history tells us, that the culminating point of this wonderful career was reached in the Cathedral of Rheims; as dark shadows and ominous clouds hung over her subsequent life, it was very natural to find the question eagerly discussed, whether the mission of Joan did not come to a close with the crowning of the French King. Before making a few remarks on this part of our subject, I may observe by anticipation that the newly-crowned King conferred a patent of nobility on his benefactress and on her family, elevating them to the dignity of peers of France. In this hour of her glory and power no selfish thoughts found a place in the breast of the heroic Maid. She asked for no favour, for no recompense, but one, and that was immediately granted. She asked, that the little village where she was born, and whose hard-working poor people used to be ground down by oppressive and vexatious imposts, should henceforth be free from taxes. And is it not curious, that in the French Record Department, where the register of revenues is preserved, three hundred years after Joan's death there was standing opposite to the name of the village of Domremy this strange entry—"Nothing—for the Maid's sake"?

In a paper which appeared some years ago in a periodical connected with the Catholic University, and which bears the name of a gentleman of this city, distinguished no less by his literary acquirements than by his legal ability and eminence, it is stated that Joan herself did not believe her mission to have terminated with the crowning of the French King. With a little explanation, which we shall presently offer, the opinion of this gentleman seems to be in harmony with the opinion of Monsieur Wallon, one of the most recent French biographers of the Maid. The work of this author is now held in highest esteem by the French *savants*; and from it I have chiefly drawn the account I am now giving of our heroine. Touching, then, the question, whether Joan herself considered the mission given her was limited to her bringing the Dauphin to be crowned in Rheims, or whether she considered that it extended itself to the subsequent events of her life, it is obvious, that the clue to the solution must be sought for in her own words. Hence, we find on this subject several anecdotes recorded of her which would seem equally to favour either view of the subject. Dunois relates that while the royal army were passing through the town of Crespy, on their march to Paris, Joan was so moved by the enthusiastic greetings given to the King, that, turning to him as he rode by her side, she exclaimed, "Here, indeed, is an excellent people. Oh! would that my days might end here!—would that I might find a grave here!" Whereupon the Archbishop of Rheims, addressing her, said, "Do you, then, know, Joan, where and when you are to die?" "Oh, no; whenever it pleases God, my Creator," was her pious reply. Then, she added, "Oh! that I might now withdraw myself from the clang of arms, that I might return to my father and mother, and herd the sheep with my sister and brothers; they, indeed, would be right glad to see me." These words and other words like them, which are found in the *Journal of the Siege of Orleans*, are adduced in favour of the opinion that the Maid looked upon the ceremony of Rheims as the concluding act of the part which she was commissioned from above to perform in the deliverance of France. Other words, however, are adduced—words spoken even a short time before her death—which would seem to favour the opinion, that she considered her work unfinished as long as the soil of France was occupied by the English enemy. This apparent discrepancy throws no discredit on the truthfulness of the Maid, much less does it in the slightest way militate against the genuine character of her mission. You remember, Ladies and Gentlemen, that the singular

power which guided, controlled, and urged on the Maid in the different stages of her career, was what she designated her *Voices*. By declaring boldly, and by obeying steadfastly, what was made known to her by those inward and supernal monitors, she conquered prejudices, overcame difficulties, and achieved all her prodigies. If, then, we distinguish the things which those voices assured the Maid would be accomplished by herself from the things which the same voices assured her would be accomplished by means of the mission entrusted to her, we shall be able to understand better the words of Joan, and to clear them from the semblance of contradiction. Again and again she declared that her voices told her that the Siege of Orleans would be raised, and that the King would be conducted to Rheims to be crowned by none other than by herself. They also told her that the King would enter Paris in triumph, and that the English would be driven out of the country; but Joan never said that they told her that she herself would accomplish those great events. Those events, in fact, were accomplished, and very soon after her death; and in this way the predictions of the Maid were fully verified. And thus it is, that as regards the final issue of her mission, Joan might have truly said that she was sent to expel the invaders from her country; while, as regards her own personal deeds in achieving this issue, she might also have said, that the ceremony of Rheims was likely to be the closing act of her brilliant and marvellous career. And now, Ladies and Gentlemen, we have to take the turn which leads us in a dark and downward path to the end of the Maid's course. That this course was suddenly checked and obscured, is chiefly owing to the ignoble, the vilely selfish, and jealous policy of La Tremoille, one of the King's worthless favourites. "This minion," says an eminent French historian, M. Quicherat, "endured the Maid, in order to labour for the ruin of her influence." In furtherance of this policy, Charles, though most earnestly urged by Joan to advance on Paris, was induced to march his army towards the Loire, where his degenerate courtiers hoped to repose themselves after the campaign. This plan was, however, disconcerted. Unable, on account of the resistance of the English forces, to cross the river Seine at the point where it was proposed to cross it, the French army had to retrace their steps northwards. It was at this time that the Duke of Bedford, having received reinforcements from England, sent to the French King a letter full of reproaches and insulting sarcasm. Among other things, he taunted Charles for the use which he was making of a disreputable woman dressed

up in men's clothes, to deprive Henry VI. of England of his lawful dominions. And, to show in what contempt they held the Maid, some of the English regiments caused large standards to be carried before them, on which was displayed a big distaff, with the motto—"Let the fair one now come on," implying that they were ready to give her some spinning to do. Smarting under the bitterness of those taunts, Charles resolved to march on Paris: while on his way, he received the submission of several important towns, among which were the towns of Compiègne and Beauvais. To the deep displeasure of the bishop of the latter place, Pierre Cauchon, who was also Count of Beauvais, the inhabitants not only sang a *Te Deum* when they saw the arms of France unfurled by the herald sent by Charles, but they also issued a proclamation that every one not loyal to the King should forthwith quit the town. The bishop, a devoted partisan of the English, on going away, took with him, not his bishopric, nor his territorial domains, but he took with him any amount of hatred and revenge, as we shall soon have an opportunity of seeing. As the King and his courtiers continued to linger in Compiègne, and on account of some overtures of peace made by the Duke of Burgundy, showed no disposition to push on the army to Paris, Joan became quite impatient, and calling on the Duke of Alençon, she said, "Fair duke, will you speedily put your men in marching order, for I am very desirous to get a nearer view of Paris than any I have yet had." This summons was cheerfully and promptly obeyed by the choice spirits of the army—by Dunois, La Hire, Alençon—who, without waiting to ask leave of Charles, mounted their chargers and followed the standard of the Maid till they halted in the village of St. Denis, a few miles outside Paris. But, though now right before the gates of the capital, Joan and her intrepid companions could do little more than skirmish, as no assault on the city would be attempted without the forces which remained with the King. Messenger after messenger was despatched conjuring Charles to hasten up, that the attack might begin at once. At length the Duke of Alençon went to him, and said: "Sire, only show yourself before the walls of Paris, and the gates will be forced open." "Well, then, Alençon, I will come to-morrow." But the fine autumn sun of the morrow arose and set, and no Charles appeared. Though very much saddened, and dispirited by the indolence of the King, and by the intrigues of his advisers, Joan resolved, when the King came up in a few days with his forces, to lose no time in assailing the city. It is said by some of her historians, that at this important hour, her voices,

she declared, spoke to her in no audible and distinct tones. Moreover, it is said, that the successes hitherto obtained had caused such a relaxation of the moral discipline insisted upon by the Maid, that many of the soldiers and their leaders had fallen back into their old habits of licentiousness. Indeed, so irritated was Joan on one occasion by the effrontery and shameless conduct of one of those women, whom she held in abhorrence, that she struck the band such a blow with the flat of her sword, that the blade broke at the hilt. And this was the sword which, at the outset of her career, her voices instructed her to get in the Church of St. Catherine of Fierbois, where it lay concealed a few feet under the ground. On the 8th September, 1429, the Festival of our Lady's Nativity, the attack on the French capital began. The assailants set fire to the gate and to a part of the Boulevard of St. Honorè. The Boulevard was quickly carried: but two moats still stood between the assailants and the walls. Springing from the first moat, which was dry, Joan reached the other moat, which she unexpectedly found was filled with water, and so deep as to be impassable. Fearless and resolute, she stood her ground, and ordered hurdles, baskets, anything to make a passage, that the walls might be scaled and the city stormed. While standing on the mound, in the midst of a shower of bullets and arrows, a shaft struck her standard-bearer, who fell lifeless at her feet. "I could have spared a whole troop better than thee, my brave and faithful companion," was her tender lamentation. In another minute an arrow, wounding her in the thigh, struck herself down. Though prostrate, and unable to rise, she passionately conjured her soldiers to press forward, and not to flinch, as she herself was firmly determined not to stir till Paris was won. But in spite of all her entreaties, one of those commanders who were envious of the maid's fame gave orders to sound a retreat. As the soldiers withdrew from the walls of the city, Joan felt the deepest sorrow, for she felt that but for this treachery or cowardice her efforts would have been crowned with victory. It was not till between the hours of ten and eleven of that night, that the heroic Maid was removed from the ground where she had fallen, and was conveyed to a little village between Paris and St. Denis. One more attempt was made to regain the King's capital for him in spite of himself, but without success. With meek submission, Joan resigned herself to her adverse fortune, and going to the Abbey of St. Denis, and in sight of the shrine of this patron saint of France, she laid down her arms as a devoted offering at the feet of an image of our Blessed Lady. Heavy at heart, she accompanied Charles in his retreat

towards the Loire, where she was doomed to pass nearly six months in a state of inactivity as inglorious as it was detrimental to the cause of France. By this supine and impolitic conduct of the royal advisers, several of the towns which had lately submitted to Charles were exposed to the cruel treatment which the English, in their resentment, were not slow to inflict. Tired of her idle life on the banks of the Loire, and eager to hold fast the places already gained, she resolved to get away from the Court and to join her countrymen who were ready to carry on the war. She started in secret for the town of Melun, without taking leave or getting the permission of the King. While in Melun, and during Easter Week, her voices made known to her distinctly, that very soon she would be taken a prisoner, and that she would have to suffer much in her imprisonment. Nevertheless, her intrepid soul would rather face death bravely, than shrink from the duties of her mission. The Duke of Burgundy, whose false conduct to his countrymen was no longer concealed, was, by the astute policy of Bedford, appointed Regent of France. The thoughts of the new Viceroy were immediately turned towards the important town of Compiègne. This place being situated between his hereditary dominions and some of the chief French provinces, and being considered the key of the northern part of Kingdom, the Duke was resolved to regain it, if possible. At once the Maid's mind is made up. "I shall go," she said, "to see my good friends in Compiègne;" and just as the first rays of the sun were streaking the sky on a fine morning in May, she entered the town unmolested and unhurt. An anecdote is told of her while here, and as it is the last that is related of her before she fell into the hands of her enemies, you will, I am sure, hear it with interest and sympathy. About 50 years after Joan's death, the author of a little book entitled *Le miroir des femmes vertueuses*, stated he heard from the lips of two old men, natives of Compiègne, that one morning they saw the Maid, after going to confession and communion, retire behind one of the pillars of the Church, wearing on her countenance an expression of great melancholy and dejection. After a little time, she addressed a few words to those who were around. "My children and dear friends," she said, "I tell you I have been sold and betrayed, and I shall be put to death. Pray to God for me, for I shall have power no longer to serve the King, or France, my beloved country." That very day the people of Compiègne resolved on making a sortie on the enemy, and in it Joan displayed all the marvellous greatness of her heroic soul; never had she shown herself more fearless and brave. But her men were stricken with

panic, and rushed in the wildest confusion to get inside the town. Unable to check the disgraceful flight, she made a gallant effort to cover the retreat of the fugitives, and in doing so, the gates were closed, and the Maid was shut out. Soon she is so overpowered by numbers, that she let fall from her hand the white standard that had waved in victory before Orleans, and in glory in Rheims. The news of her capture so transported the English enemy with joy, that an eye-witness writes, "That one would have thought all France was won." The Maid of Orleans was now in the hands, not of the English, but of the Burgundians; she was the captive of Count John of Luxembourg, the feudal lord of the officer who first laid hands upon her. By John of Luxembourg she was conveyed, first to his castle of Beaulieu, and afterwards to his stronger castle of Beaufort, near Cambrai. Here she was honourably treated by the Countess of John, and by his aunt. Those noble ladies were, indeed, so taken by the artlessness, the piety, and the dignity of her soul, that they made every effort to protect her from the machinations which were going on against her. For this purpose they implored her to lay aside her male attire, and to put on the female dress which they brought her. But Joan mildly answered, that in the beginning her voices directed her to wear men's clothes for a protection, and that they had not yet told her to put them off. And we learn from history, that even under the protecting care of the noble ladies of the castle, her male attire was sufficiently requisite to shield her from the rudeness and dissoluteness of some of the military men around her. Her place of confinement was the highest part of the castle, called the doujon, and connected with it was a small terrace, where she was allowed to take an occasional walk. One day she learned, how we are not told, that she was soon to be handed over to the English enemies; and at the same time she learned, that the town of Compiègne was on the point of being taken, and that the massacre of its inhabitants was certain to ensue. This intelligence so distracted her, so maddened her, that in her fit of frenzy she flung herself headlong from the highest parapet, in the vain hope of making her escape. She was taken up almost lifeless, yet, strange to say, with no limb smashed or broken. At length, the negotiations carried on to secure the possession of Joan were concluded; and on the payment of something about £3,000, the largest sum that could be demanded for a prisoner of war, she was delivered into the hands of the English. From the beginning of their conflicts with her, the English soldiers looked upon Joan as one to whom none of the rights of war should be extended.

Before Orleans they threatened, that if ever she fell into their hands, they would burn her as a witch. This sanguinary and inhuman threat they were now resolved to put into execution. To effect this purpose, the University of Paris and the Tribunal of the Inquisition were urged to arraign her for impiety, for immorality, for sorcery, and for witchcraft. No doubt, Ladies and Gentlemen, like myself, you are bewildered and shocked, that any ecclesiastical tribunal could receive such accusations against so spotless, so devout, so true a believer, as the Maid of Orleans. Though our bewilderment and sense of horror may not be subdued, yet, they may perhaps be diminished somewhat by considering another fact in history, which I read not long ago, and which I will now mention. Two hundred years after the death of Joan, and at a time when France had reached the highest point of political power and of national glory, a man was accused, like Joan, of sorcery, in the diocese of Poitiers. The destinies of France were then guided by one of her greatest statesmen—by a prince of the Church, Cardinal Richelieu. Nevertheless, the unhappy man who was charged with having exercised some spells of witchcraft on the nuns of an Ursuline Convent, and who was no less a person than a Canon of the Chapter of Poitiers, and a Parish Priest of the town of Loudon; this unfortunate man, whose name was Urban Grandier, was tried, condemned, and sent to the stake to be burned. In this case, as in the case of Joan, it was the dark machinations of the statesman, more than the blind fanaticism of the zealot, that brought the victim to the stake. For the trial of Joan, the English fixed on the city of Rouen, the capital of Normandy, this place being considered the least unfavourable to the execution of their vengeful purposes. And as she was made a prisoner within the limits of the diocese of Beauvais, the bishop of that see claimed the right to bring her to trial, and to preside over the judicial proceedings. This was the same prelate, who, when compelled by the loyal people of Beauvais to withdraw from his bishopric and his lordly estates, carried with him the most rancorous feelings against Joan, the chief cause of his banishment. Of those who composed her tribunal, some were members of the University of Paris, and some were connected with churches in those districts where English authority and English influence were still dominant. But though many of those clerics showed the greatest reluctance to take any part in the Maid's trial, and yielded only to menaces of the severest punishment, yet, one only, Nicholas de Houppesville, had the manliness to declare boldly that he would never stain his soul by taking part in so flagrant a vio-

lation of justice and law. For this act of Christian intrepidity, he narrowly escaped from being drowned in the river Seine. When brought to Rouen, Joan was placed, not in any of the prisons attached to the ecclesiastical court, nor in the public jail, but she was confined in a dungeon in the castle, and was enclosed in an iron cage made for that purpose. After some time, the cage was removed ; but, loaded with heavy chains fastened to her feet, she was constantly watched by four, and sometimes five, ferocious soldiers. On the morning of 21st February, 1431, Joan, in obedience to the citation given her by the proper official, came up to be tried in the Royal Chapel of the Castle of Rouen. Before appearing there, she had conveyed a petition to the presiding prelate, to grant her two requests—one was, that on the bench of her clerical judges such ecclesiastics as were devoted to the cause of France, would be placed in number equal to the number of ecclesiastics attached to the English interest. The other request was, that she would be allowed to hear mass. To the first of those reasonable and moderate requests, the answer given was disdainful silence ; to the second request, a refusal the most peremptory was returned in language, which, even at the very outset of the proceedings, breathed hatred and prejudice. It was stated, forsooth, that as the woman was charged with heinous offences, and as she still persisted in wearing an improper dress, her presence at the celebration of Mass would be a profanation. And thus, during her terrible ordeal, the pious and believing soul of the Maid was deprived, as far as by her heartless judge it could be deprived, of all the spiritual strength and comfort she so sorely stood in need of. Nevertheless, though all alone, without counsel or friend, such was her calm deportment, her quiet bearing, her self-possession, that not even for a moment were her judgment and presence of mind overbalanced before a tribunal so biassed against her. The examination, or the interrogatory, as it is usually styled, lasted for several weeks. Many days it was carried on for six hours, three in the morning and three in the afternoon ; and it was always conducted by the subtlest and most skilled men in the place. To some of the questions put to her—questions framed with the utmost astuteness, to entrap her into an unguarded admission—she gave answers which filled her very interrogators with admiration. So precise, yet so prudent ; so artless, yet so luminous, were those answers, that they are justly considered as the brightest and best evidence posterity could have of the greatness and of the noble simplicity of the Maid of Orleans. I have drawn on your patience so long, Ladies and Gentlemen, that I cannot

give you more than one or two of her answers. Having refused to disclose the secret which she had communicated to the King, Joan was asked on what authority she acted in doing so. "On the authority of the voice which came to me on the part of God." "Then you believe it to be a thing displeasing to God to speak the truth?" "Not at all; but my voices commanded me to tell some things to the King, and not to tell them to you." "But why did not the voice itself speak to the King when you were in his presence?" "Well, I do not know that God willed it to do so; without His divine grace I would be able to do nothing." Then was proposed the insidious question—"You, then, know when you are in the state of grace?" If she answered in the affirmative, what clear evidence of her presumption and pride, and what a flat contradiction of the Scripture text, "*man knoweth not whether he be worthy of love or hatred.*" If, on the other hand, she answered in the negative, what an admission from her own lips—what a condemnation of herself! So unfair and so captious was the question, that one of the assessors notified to Joan that she might not answer. But the Bishop of Beauvais, sharply rebuking the assessor, insisted on an answer. "Well," said the Maid, "if I am not in the state of grace, may God, in His mercy, bring me speedily into it; and if I am in the state of grace, may His good Providence keep me in it always." Then she was examined minutely about the old beech tree, on whose branches she used to hang garlands when a girl, and which was said to be the haunt of fairies. But her answers were so open and so simple, that nothing to implicate her could be elicited. "But did you not break the fourth commandment," said her judge, "when you left your home against the wish of your father and mother?" "If I offended in doing so, I know they have forgiven me: in everything else I was always obedient; but in the mission given me, I was bound to obey God, rather than my parents. Had I had a hundred fathers and mothers, or had I been a King's daughter, my conduct would have been the same." "But do you think you acted well in putting on a man's dress?" "Every act which I have performed in obeying the command of God I believe to be a good act." "But in this particular case do you think you have acted well?" "I have done nothing but by the command of God." But the most successful snare laid for the Maid was hidden under the question, whether she would consent to abide by the decision of the Church touching the truth or falsehood of her visions. At first she referred herself and all her doings to God and to His holy angels; but when pressed to bear in

mind that she was called upon to submit, not to the Church triumphant, but to the Church militant, she said, "As for the Church, I love it, and I would support it with all my power." But as she was under the impression that she was called upon to submit her visions to such a church or churchmen as she saw before her, she firmly refused to do so, adding that she would refer her visions and herself to the God of Heaven, who sent her. Yet, even in this supreme hour of her trial, her deep Catholic faith inspired her with true and orthodox sentiments. For she said, "I appeal to God, and to our Lord the Pope. I desire to be brought to the Pope. I will answer to him whatever I ought to answer." Thus ended the examination. And though one might fairly suppose that nothing condemnatory of Joan could be inferred from it, yet such was not the view of Pierre Cauchon, the Bishop of Beauvais. Addressing himself to his registrar, the malevolent prelate said, with exuberant joy, "*nous avons fait un beau proces*"—"we have just finished our affairs well." And, indeed, the whole farce was speedily to be brought to the conclusion to which the chief actors had, from the beginning, made up their minds to conduct it. Out of the numerous frank and unreserved answers extracted from Joan in her long trial, the wiliness and perverseness of her accusers were able to draw up an indictment against her in the form of twelve articles. Those articles, pretending to give, in a condensed and precise manner, an account of the acts and sentiments of the Maid, were condemned by the University of Paris as blasphemous and heretical. She was condemned as guilty of blasphemy, because she stated that she had seen St. Michael, St. Catherine, and St. Margaret; and that with regard to those visions, she entertained no more doubt than she did that our Lord suffered and died for us. She was condemned for heresy, because she refused to submit the truth of her visions, and of her mission, to the judgment of the Church. This sentence was pronounced, though Joan had appealed to the Pope, and had declared her willingness to answer him in everything. She was condemned for sorcery and witchcraft, because she was accustomed in her young days to frequent the haunts of fairies, and because many of her visions were alleged to have taken place there. Finally, because of her disregard of female modesty and decorum, in dressing like men, she was condemned for scandal and immorality. In pronouncing the last sentence, was it possible that the learned divines of the University were ignorant of the history of St. Marina, a titular patroness of one of the parochial churches of Paris. From her life we learn, that

when very young she put on the dress of a monk, and in the company of her father, passed several years in a monastery in the exercise of great piety. This example may serve to show that even such a departure as Joan's from female usages need not, in every possible circumstance, be regarded as sinful. On the 24th May, Joan was led out into the cemetery of St. Ouen to receive the doom of a witch and an apostate. Before leaving her prison, exhortations and entreaties the most clamorous, were employed to induce her to recant. She was assured, that if she laid aside her man's dress, and declared her visions false, her life would be spared. She, however, remained steadfast. But when in her state of utter exhaustion, and in the bewilderment caused by the tumult and execrations swelling around her on every side, she caught view of the burning pile, she grew deadly pale, and was well-nigh swooning away. The fearless and unquailing soul that had braved death in so many bloody breaches was dismayed, and shrank in terror from the faggot and the fierce flame. Being still unceasingly conjured to save her life and to retract, she at length, while feeling almost on her face the hot blaze of the burning pile, muttered in broken and sobbing accents that she submitted herself to the Church. In a moment, an official seized her hand and scrawled her name at the foot of a formal recantation of everything she had said. Such, Ladies and Gentlemen, was the scene which witnessed the only sign of weakness betrayed by the Maid throughout her wonderful career. Her submission to the Church, and the reconciliation resulting from it, gave Joan the right to be placed under ecclesiastical custody while undergoing her commuted sentence of imprisonment for life. This right she loudly demanded; but the Bishop of Beauvais, disregarding her entreaties, ordered her back to the dungeon, which was in the hands of the English soldiers. This circumstance will explain the force of the observation made to the Earl of Warwick, who complained that the English King was served very badly, since having paid so heavy a sum to get the Maid into his hands, she was likely after all to escape. "Be not at all uneasy," was the remark of one who had taken a leading part in the proceedings, "we shall soon catch her again." During the evening of that day some of the judges came to Joan in prison, and after some insipid talk, they told her that never again was she to put on male attire, and that if she did, this act alone would be looked upon as evidence of a relapse into all her former errors. In such a case her fate was sealed, as the Church would not again free her from the secular power. Joan promised obedience. Within two days,

however, it was noised abroad, that she had again assumed men's clothes, and had relapsed. The day following, Monday, the Bishop of Beauvais, accompanied by others, came to Joan, and found her dressed as reported. When questioned on the matter, Joan declared she could not wear a woman's dress where she was, on account of the brutality of her guards, and specially on account of the foul attempts made by an English lord on her virtue. Not caring to hear more on this subject, the prelate asked her whether she still believed in her voices. She replied firmly that she did, adding—"If I said that God did not send me, I would damn myself, for He did send me." "But on the scaffold you recanted, and said your voices were lying voices." "I never for a moment," she said, "intended either to do or to say that. If, for a moment, I trembled, and was weak, I now sincerely repent, and pray God and his saints to pardon me." On hearing this, the judges retired demurely ; but, when passing outside the prison, through the crowds of English soldiers, who were in feverish eagerness to know the result—who, in fact, like so many wild beasts, were thirsting for the blood of the Maid—the Bishop of Beauvais observed, "Be of good cheer : it is all over." The day before her execution, her confessor tells us that Joan received the Blessed Eucharist with such fervour of devotion, and with such an overflowing tenderness of tears, as no words could describe. Before leaving the prison, the Maid, of her own accord, requested those around her to provide her with a long female dress ; and thus habited, and bearing on her head a tall cap, on which her crimes were written in large characters, she was drawn in an open car to the place of execution. Though bathed in tears, she recovered her wonted firmness, and walked steadily towards the scaffold. When her sentence was read, she knelt down calmly and reverently, and poured out her soul in the tenderest devotion. Turning towards those biased and implacable men who took the chief part in her condemnation, she declared that she forgave them from her inmost heart. Then, praying for her friends, for her enemies, and for her country, she besought all the priests present—she besought even the Bishop of Beauvais—to show her the charity to say a mass for the repose of her soul. So touching, so heavenly sublime were her acts of devotion, that judges, soldiers, and all present, were melted into tears. Before mounting the scaffold, she begged the attending priest to give her a cross ; a soldier at hand broke at once his staff, and making a rude cross, gave it her. She devoutly kissed and clasped it to her bosom. She also begged that a crucifix would be brought from an adjoining church, and so placed, that in her last breath her dying

eyes might rest upon it. This was done. Soon the hissing flames enveloped her, and the last sound which the weeping spectators heard of her voice, brought to their ears the saving name of Jesus, before whose tribunal her pious soul was ascending in the smoke and fire of sacrifice. No doubt, Ladies and Gentlemen, you are already aware, that within a little more than twenty years after her enemies had inflicted on Joan this shocking and barbarous death, the highest tribunal on earth proclaimed on the very spot where she was burned, that she was executed in the most flagitious violation of all justice and law. At the solicitation of Isabella, the aged mother of Joan, and of her two brothers, the Pontiff who then sat in St. Peter's Chair, Callixtus III., ordered the Archbishop of Rheims, and the Bishop of Paris, and the supreme Inquisitor, residing in Notre Dame in Paris, to take in hands a most searching examination of all the proceedings by which the Maid was condemned. On this second trial, no fewer than 132 witnesses were examined. All the surviving relations of Joan—her uncle, her god-father and god-mother, all who had known her from childhood, her companions-in-arms, the Duke of Alençon, Count Dunois, her chaplain, her squire, her page, several of the assessors at the first trial, and many of those present at her death, all with one voice testified to the unsullied virtue and the pure faith of Joan. Nothing whatever could be found to dim the lustre of her simple virtue, as seen under the paternal roof; nothing to diminish her exalted patriotism, as displayed on the field of battle; nothing, in fine, to cast suspicion on the firmness and the constancy with which, under treatment the most disgraceful, she maintained the truth of her mission. On the 7th July, 1456, in the Archiepiscopal Palace of Rouen, after an investigation of several months, was, at length, promulgated the solemn judgment which was formed by the Commissioners appointed by the Holy See. By this judgment, the sentence that declared Joan guilty of the offences imputed to her, was branded as false, calumnious, illegal, and void; and by it also her own fair fame was restored and rehabilitated to the fullest extent. In putting together these remarks on the life and character of Joan of Arc, I have felt deeply conscious, Ladies and Gentlemen, of my inability to treat the subject as it deserves to be treated. I have, however, taken care to conclude them with words which are truly worthy of our heroine—with words which are certain to be listened to, not only by you, but by the whole Catholic world, with feelings of reverence and delight. Within the last three months, the voice of Christ's Vicar on earth—the illustrious Vatican Prisoner—has

spoken grave and significant words about Joan. In a letter addressed to Monsieur Wallon, the author of the last and the most beautiful life of the Maid, the Holy Father expresses himself as follows :—" Dear and noble son, with feelings of the liveliest satisfaction we have received your history of the young and renowned maiden, who, in delivering, by her exploits, the besieged city, justly won for herself the title of the Maid of Orleans. We feel joy that, while, by your able and thorough examination of historical documents, you have caused new light to beam on that brilliant ornament of France, you have omitted nothing in order to exhibit truly the genius, the virtues, the achievements, and the vicissitudes of the heroine. Nobody is ignorant that, to raise up France from its disasters, and to establish its legitimate King, God made choice, in her case, of what was weak and feeble to overthrow what was strong and mighty ; and for this purpose He endowed that simple peasant girl with extraordinary courage, and with a skill in military and political affairs which was really marvellous. It grieves one to have to add, that even in such a case, the vice of ingratitude is to be met with—a crime which very often pursues even the most signal benefactors, as is attested by ecclesiastical and profane history. Pre-eminent merit always excites envy, hatred, and jealousy ; but the firmness of those who suffer for justice' sake, and the calm evenness of soul which upholds them in adversity, so elevate the sufferers, while debasing their enemies, that the virtues of the one are but rendered more resplendent, while the infamy of the other becomes everlasting. Therefore, it is, that we congratulate you, since, by your learned researches, and by your luminous statement of facts, you have strengthened and enlightened the judgment which, for a long while, has been pronounced by history on Joan of Arc. We also desire to express a hope that your work, which has won the highest praises of the learned world, may have very many readers. From it they may acquire an accurate knowledge of history, and may learn one of the many lessons taught us in the life of Joan. They may learn how profitable and how glorious it is to submit ourselves to the divine will ; and they may also learn that in devoting ourselves to the service of our country, it is from God, and not from man, due reward is to be expected. Receive, noble and dear son, the Apostolical Benediction, which we give you from the depths of our heart." It remains to me now, Ladies and Gentlemen, to thank you very warmly for the kindness and patience with which you have listened to my sketch of Joan of Arc, the famed Maid of Orleans.

QUESTIONS REGARDING THE LENTEN FAST.

THE following Letter has been received from a Correspondent:—

“ *To the Editor of the IRISH ECCLESIASTICAL RECORD.*

“REV. DEAR SIR,

“May I trouble you with a few questions on a subject which appears to me of much practical importance, especially now when Lent is approaching. There seems to be a rather wide-spread and still-extending laxity in practice with regard to the observance of Fasting and Abstinence, particularly in the higher classes. It can scarcely have escaped the notice of many priests to find very many of those who pass as practical Catholics not observing even abstinence on Fridays. Few, if indeed any, of those persons, I am confident, undertake to dispense themselves. In almost every instance, no doubt, they act upon the authority of a physician. Now, after giving the theological point with regard to the *monitio poenitentis laborantis ignorantia circa aliquam obligationem*, due consideration—(1) Are such *leaves* from physicians to be let pass unchallenged by the pastor or the confessor? (2) Should not the subject be re-considered at certain intervals, say at the commencement of each Lent, to ascertain if the cause for the dispensation may not have ceased; (3) Is it not to be urged, at least (if not enjoined), on those lawfully dispensed, in order to guard against grave scandal, that they should use their privilege as much as possible in private; and, consequently, that they should not dine at public *table d'hôtes*, nor accept invitations to dinner on days of abstinence; (4) When a Catholic entertains a Protestant on a day of abstinence, can he, without sin, provide him with meat?

“I remain, Dear Rev. Sir,

“Yours faithfully,

“MISSIONARY PRIEST.”

In connection with this letter, we may take that of another esteemed correspondent, who writes as follows:—

“In theological treatises on Fasting, a number of excusing causes are set forth as sufficient to exempt the faithful from the observance of the law: among these, of course, are mentioned dispensations granted by competent ecclesiastical authority, and also, *as a totally distinct ground of exemption,*

illness or bodily infirmity, and the like. See, for instance, GURY, *De Jejunio*, chapter second.

"Now, dispensations are not granted except when some sufficient cause exists, such, for instance, as illness; indeed, it is usually set forth in the Lenten Regulations of each diocese, that dispensations granted by parish priests and others in cases where no sufficient cause exists, are of no avail.

"How can this be reconciled with the theological statement which I have quoted above? The theologians, unless, indeed, their language be strangely misleading, decidedly teach that dispensation and illness, or the like, are totally distinct and independent grounds of exemption. Does not this imply that even in the absence of such causes as illness, a dispensation may be granted? And does it not also imply, that where such excusing causes exist, a dispensation is nothing more than a useless formality?"

I shall, in the first place, deal with the question raised in this second letter.

The writer of it is unquestionably correct in stating that according to the teaching of all writers on the subject, persons may be exempted from the obligation of Fasting in either of the two ways which he has indicated. But there is no inconsistency between this unanimous teaching of the theologians and the local regulations referred to. Both are in full harmony with the principles which regulate all matters of ecclesiastical obligation, and which are laid down in the Treatise *De Legibus*, in the sections, respectively, on *Epieikeia* and on *Dispensations*.

By the former of these terms—it is hardly necessary to explain—theologians and canonists designate the principle of equity, by which the rigour of strict law is tempered in certain cases, so as to exempt these from the obligation of a law within the terms of which they are comprised.¹ The word, as is obvious, is of Greek origin: the theological acceptance of it is strictly in accordance with its etymology,² and also with its ancient usage, for, as Suarez observes in his *Treatise on Laws*, the word is used by Aristotle in a precisely similar signification.³

The basis of this equitable principle of interpretation is twofold. In the first place the circumstances of a case may be

¹ "Epieikeia definiri solet: Benigna interpretatio, casum aliquem particularem, ob suas circumstantias, lege universaliter lata non esse comprehensum"—LAYMANN, *Theol. Moral.*, Tract. 4 *De Legibus*, cap. xix. n. 2.

² "Epieikeia, Equity, as opposed to strict law."—(Aristol. *Ethic.* n. 5, 10-8 &c.) LIDDELL AND SCOTT, *Greek-English Lexicon*, in voc.

³ SUAREZ, *De Legibus*, Lib. 6, cap. vii. vii. *passim*. See also LAYMANN, loc.

such as to place it altogether outside the authority of the legislator to include it within the obligation of his law ; or secondly, they may at least be such as to furnish reasonable grounds for presuming that he did not intend to include it.¹ Under both aspects, cases for the application of the principle arise where the observance of a law becomes a matter of great and special difficulty. Thus—to take the example, very appropriate to the question with which we are dealing, given by Suarez in illustration of this point—a person may, in cases of illness, be exempt by *epieikeia* from the observance of the ecclesiastical fast ; and this not only when the illness is so severe that the ecclesiastical legislator should be regarded as altogether incompetent to impose so stringent an obligation, but also in cases of less serious illness, in which, although the Church should be regarded as fully competent to impose the obligation, it is, nevertheless, to be presumed, from the mild spirit of her legislation, that she does not intend so stringent an exercise of her authority.²

The detailed application of this principle to several laws of the Church, such, for instance, as the obligation of reciting the Divine Office, the obligations of hearing Mass and of refraining from servile work on Sundays and holidays of obligation, is to be met with in every manual of Moral Theology : see, for instance, the chapters on the *causae excusantes*, in the treatises on those obligations in the Moral Theology of St. Alphonsus, or in Gury's Compendium. And it is in the application of this same principle to the obligation of Fasting, that the theologians, in the passages referred to by our correspondent, set down illness or bodily infirmity as one of the causes sufficient to excuse the faithful from the observance of the law.

But, outside the class of cases in which the difficulty or inconvenience of observing a law is such as thus to furnish sufficient grounds for reasonably presuming that the Church does not regard such cases as falling within its obligation, there are, as is manifest, others in which the difficulty or in-

¹ "Constat . . . epieikeiam . . . habere locum quando alias lex in tali casu praeceperet . . . *ultra potestatem legislatoris*. Adde vero ulterius habere locum epieikeiam in casu in quo non deesset potestas in legislatore ad obligandum, sed ex circumstantiis judicatur *non fuisse hanc mentem ejus*."—SUAREZ, loc. jam cit., cap. vii., n. 11.

² "Non semper Praelatus vult obligare cum toto suo rigore et in omni eventu in quo posset obligare ; ut, verbi gratia, non solum censetur quis excusari a praecepto jejunii propter aegritudinem gravem in qua non posset superior obligare, sed etiam propter minorem debilitatem, qua non obstante potuisset Ecclesia obligare, sed nihilominus creditur ex benignitate noliuisse ; quae intentio legislatoris colligi potest ex aliis circumstantiis temporis, loci et personarum, et ex ordinario modo praeicipiendi cum illa moderatione subintellecta, licet non exprimitur."—Id. *ibid.*

convenience, although not so great as to justify the presumption that the case is altogether exempt, is yet sufficient to influence the competent ecclesiastical authority, when applied to for the purpose, to relax the law in such a case, or, in other words, to grant a dispensation. This distinction is thus stated by Suarez :—"On the one hand the cause may be such as *of itself* to *excuse* the person from the obligation of the law, or it may be such as will *justify the superior* in removing the obligation."¹

The same distinction is made by all the theologians who touch upon this point.² Viva's remarks in reference to it are especially appropriate for our present purpose, as, like Suarez, he begins by proposing to himself the very difficulty which has embarrassed our correspondent. "It may be objected," he says, "that even in the absence of a justifying cause, a superior is competent to dispense, inasmuch as a justifying cause being sufficient of itself to excuse the subject from the obligation of the law, the intervention of the authority of the superior seems to be needless if such a cause be present." "But," he replies, "it is not so : the cause may be such as will *justify the superior* in granting a *dispensation*, though not such as *of itself* to *exempt* from the operation of the law ; since a less weighty reason is sufficient in the former case than in the latter. And, consequently," he concludes, "*infirmetas gravior requiritur ut aliquis excusetur a jejuniis quam ut posset dispensari.*"³

Thus, it is obvious that there is no inconsistency between the statements referred to by our correspondent. Some cause, such as ill-health, or the like, is undoubtedly required, as stated in the Diocesan Regulations to which he refers, to warrant the granting of a dispensation. On the other hand, ill-health and other causes of a like nature, are, as stated by the theologians, not unfrequently sufficient, even in the absence of a dispensation, to exempt a person from the obligation of the law. But excusing causes of this nature

¹ "Causa potest intelligi, una per se sufficiens ad excusandum . . . alia per se non excusans, sufficiens tamen ut possit tolli obligatio."—SUAREZ, *Tract. de Legibus*, Lib. 6, cap. xviii. n. 14.

² Thus, for instance, Mazzotta (*Theol. Moral.*, Tract 1, Disp. 4, Quer. 1, cap. 4) writes :—"Causa sufficiens ad dispensationem non debet esse tanta, quanta requiritur ad excusationem ; nam sine dispensatione quilibet excusatur ab obligatione legis quando causa est per se certo sufficiens ad excusandum ; sic qui febris laborat non indiget ut dispensetur a jejuniis : at aliquando causa, quae non est ad excusandum, est sufficiens ad dispensandum, cum ad hoc non requiratur causa tam rigorosa, quam ad illud."—(*Theologia Moral.*, Lib. 1, Tract. 4, cap. xxii. n. 1.)

And Laymann :—"Ad dispensandum minore causa opus est quam ad epikeian ; quia per epikeian declaratur tantam causam adesse, ut aliquis *per se* legis obligatione *eximatur* : ad dispensandum autem requiritur causa ob quam aliquis *per auctoritatem* Superioris *eximi possit*."

³ VIVA, *Cursus Theol. Moral.*, Pars prima, *De Legibus*.

may be present in a greater or a less degree: and, of course, for the granting of a dispensation it is not required that the excusing cause should be of such gravity as would of itself, and in the absence of a dispensation, suffice to exempt a person from the obligation of the law.

From this explanation of the principle of *Epieikeia*, and of the cases in which it is applicable to the interpretation of a law, it is plain that the act by which an ecclesiastical superior, if applied to on the subject, pronounces upon the sufficiency of an excusing cause, is of a nature totally different from that by which he grants a dispensation. The former is merely an exercise of judgment: the latter is an act of jurisdiction. "*Non oportet*," says Suarez, in his treatise on Religion, "*confundere aequitatem seu epieikeiam cum dispensatione: sunt enim actus diversarum . . . potestatum, et longe diversos habent effectus, et ideo merito diversis vocibus significantur. Per dispensationem enim tollitur obligatio: per [epieikeiam] non tollitur, sed declaratur non esse. . . . Unde dispensatio per se est actus jurisdictionis: [epieikeia] vero per se est actus scientiae seu doctrinae.*"¹

And this brings us to the question raised by "A Missionary Priest."

Bearing in mind the principles we have just now laid down, we must, before directly answering his question, distinguish between two cases which he seems to regard as one.

If the state of a person's health be such as to bring him within any of the categories enumerated by Saint Alphonsus, or by other theologians of authority, under the head of *Impotentia*, in the chapter *De Causis a Jejunio Servando Excusantibus*, the question of Dispensation does not arise at all. For, as is obvious from what has been already explained, it would in those circumstances be a case for applying the principle of *Epieikeia*.

But if the case be one in which the observance of the fast would not involve a *grave incommodum*, as described by the theologians in that chapter, the obligation cannot be removed except by a dispensation granted by an ecclesiastical superior.

It is laid down by all theologians and canonists that such dispensations can be granted not only by the supreme authority of the Sovereign Pontiff, but also by each bishop within, of course, the limits of his own diocese, and, in like manner, by each parish priest within the limits of his parish.

For, although the obligation of the ecclesiastical fast is imposed by the Common Law of the Church, it is, nevertheless,

¹ SUAREZ, *Tract. De Virt. Rdig.*, Lib. 6, cap. ix., n. 3.

to be regarded as so far subject to the dispensing power of the local ecclesiastical superiors. The common teaching of theologians on this point is thus stated by Suarez in his *Treatise on Laws*. After refuting the theory advanced by some writers, that each bishop is competent, within the limits of his diocese, to dispense generally in the obligations imposed by the Common Law of the Church—a theory embodied in the maxim: *Episcopus potest in suo episcopatu quidquid Papa in Ecclesia universa*—he proceeds to lay down that at all events in some cases a Bishop is competent to dispense in those obligations. These cases he then classifies as follows:—First, cases where the power of dispensing is expressly conferred by a general provision of the law itself, as, for instance, in the well-known instance of the Chapter *Liceat* of the Council of Trent,¹ to which, of course, we may add cases of special delegation, such as the powers conferred on the bishops of this country by the document technically named the *Formula Sexta*. Secondly, cases in which it may be reasonably *presumed* that the supreme ecclesiastical authority concedes the power to dispense, although this power is not conferred by any express or formal act. Among the cases comprehended under this description he specifies the power of dispensing in the law of fasting, and in other such obligations, in which the occasion for granting dispensations is of frequent occurrence; inasmuch as it is not, he says, to be presumed that the Sovereign Pontiff withholds from a bishop any power that is at least morally necessary for the ordinary administration of his diocese. Towards the close of the same chapter Suarez deals with the case of parish priests, whose power of dispensing in the law of fasting, and in one or two other obligations imposed by the common ecclesiastical law, he traces to a long established usage, sanctioned by the authority of the Church.² The same principles are laid down by St. Alphonsus,³ and, in fact, they represent the unanimous teaching of the theologians.

There is, indeed, a question as to whether a parish priest is competent to dispense in a case where access may be had to the bishop of the diocese. Several theologians quoted by Sanchez⁴ and others answer in the negative. But the opposite view, held by Sanchez himself,⁵ is regarded by St. Alphonsus⁶ as exceedingly probable. All, however, are agreed that as this power is vested in parish priests by usage alone, its

¹ Sess. xxiv., cap. 6, *De Reform.* Vid. GURY. *De Censuris*, n. 952. S. ALPHONSUS. *De Censuris*, n. 75.

² See SUAREZ, *De Legibus*, Lib. 6, cap. xiv., nn. 6-10.

³ *Theologia Moralis*, Tract. iv., *De Præceptis Ecclesiae*, n. 1032.

⁴ *Tract. de Matrimonio*, Lib. 8, disp. ix, n. 27.

⁵ *Ibid.* ⁶ *Theologia Moralis*, Tract. iv., *De Præceptis Ecclesiae*, n. 1032.

extent, and the conditions regarding its exercise, are to be determined by examining the usage which has actually been established in each portion of the Church.

Not unfrequently the Lenten Regulations remove all difficulty on this head; as the power of dispensing, unfettered by any such restriction, is usually conferred on parish priests by the bishop of the diocese.

As our correspondent has mentioned confessors as well as pastors in connection with the granting of dispensations, it may be useful to observe that a confessor, as such, has no power to grant a dispensation properly so called. On this point there is no second opinion, for as Struggl puts it:—"Inferior nequit dispensare in lege superioris, nisi habeat potestatem delegatam jure concessam aut legitima consuetudine praescriptam: harum autem Confessarius praecise ex suo munere nullam habet."¹ But here also I should observe that in many dioceses—not usually, however, in Dublin—the power of dispensing in the Lenten Fast is conferred by the bishop on all approved confessors. For, although the power with which a bishop is himself invested, as regards the granting of dispensations in the laws of the Universal Church, is not what is technically designated *ordinary* jurisdiction, inasmuch as in such matters the bishop acts merely by virtue of powers *delegated* to him by the supreme ecclesiastical authority,² yet the theologians and canonists are practically unanimous in regarding it as *equivalent* to ordinary jurisdiction, and consequently subject to the same rules.³ For this is not a power granted to an individual bishop on grounds personal to his individual case, nor to the bishops of some few countries specially circumstanced. It is conferred upon every bishop in the Church, by the mere fact of his receiving episcopal jurisdiction; so that, although not of its own nature annexed to the episcopal office, it has long since been annexed to it by the delegation of the Holy See. "Dixit Glossa," says Suarez, "potestatem datam ex privi-

¹ STRUGGL, *Theol. Moral.*, Tract. 3, *De Legibus*, Quaest. iv., n. 13.

² "Jurisdictio *ordinaria* est quae alicui competit ex proprio officio seu munere suo. Jurisdictio *delegata* est quae habetur ex concessione alterius habentis jurisdictionem ordinariam."—REIFFENSTUEL, *Theologia Moral.*, Tract. 14, *De Sacramentis*, Dist. 8, nn. 8-q.

"Qui habet jurisdictionem ordinariam dispensandi potest aliis eam delegare: delegatus ordinario loquendo non potest subdelegare."—RONCALIA, *Theol. Moral.* Tract. 3, *De Legibus*, Quaest. 5, cap. 1, n. 5.

³ Laymann writes as follows (*Theol. Moral.*, Lib. 1., Tract. 4, *De Legibus*, cap. xxii., n. 6):—"Delegata dispensandi facultas, si in perpetuum concedatur, non annexa personae sed officio vel dignitati, *aequiparatur ordinario*."

And Sanchez (*De Matrimonio*, Lib. 2, disp. 40, n. 14):—"Jurisdictio *competens* non personae sed perpetuo dignitati vel officio . . . potestatis ordinariae jura habet et sequitur."

legio, si sit concessa tanquam perpetuo annexa dignitati, ordinariam censi. Quae est sententia communis et ideo qui illam habet, delegare eam potest.”¹

Coming now to our correspondent's question so far as it regards cases of Epieikeia, is the certificate of a competent medical man sufficient, without any reference to the judgment of a confessor, or of any ecclesiastical superior, to exempt a person from the obligation of an ecclesiastical law, such as that of fasting ?

We may examine this question in two ways. First, by the application of the principles already laid down ; and secondly, by ascertaining the opinions held in reference to it by theologians of authority.

As regards the principles explained in the earlier portion of this paper, it is obvious that unless some special restriction has been imposed by positive legislation, a medical certificate is abundantly sufficient. For, in the case proposed, it is not necessary in any way to *relax* the obligation of the ecclesiastical law, for instance, of fasting. It is a question of ascertaining the condition of a person's health ; and of this, it is plain, a medical man is a far more competent judge than a confessor, or, indeed, any ecclesiastical authority can be.

And if we examine the opinions of theologians on the point, we shall find that they are singularly explicit in laying down this view. Some of the passages that I will transcribe bear reference to one ecclesiastical obligation : some to another ; but all, as will be seen, concur in the statement—(1) that nothing more is needed than a reasonable ground for regarding the case as exempt : (2) that this may be sufficiently ascertained by the certificate of a competent medical man : (3) that in many cases it may also be ascertained from the unbiassed judgment of a confessor, or of any other person of ordinary prudence and capacity : and that (4) even a person himself may be able to pronounce with sufficient confidence upon his own case ; but here I would observe, that, practically, the cases are very rare in which an individual could be regarded as a safe judge of a question in which he has so close a personal interest.

There is, in fact, as will be seen from the following extracts, no second opinion among the theologians in reference to the points that I have enumerated.

We may begin with Suarez. Unfortunately his works contain no special treatise on Fasting ; but in his *Treatise on the*

De Legibus, Lib. 6, cap. xv., n. 1.

Virtue of Religion we find an exposition of the causes which are sufficient to excuse ecclesiastics from the obligation of reading the Divine Office—an exposition which, as he more than once states, is to be regarded as applicable also to the obligations of fasting, of hearing Mass on days of obligation, and of the other precepts of the Church.

His words are as follows:—*Aegritudo corporis*
haec excusatio communis est aliis praeceptis humanis, ut de
Missa et jejuniis constat, habetque in hoc praecepto eandem
rationem. Quando aegritudo est gravis, tunc non
est dubium de excusatione, etiam absque judicio medici,
quia de re ipsa satis constat. Quando autem res est
dubia [communis sententia docet] consulendum esse medicum
et illius judicio standum, non quia ipse possit tollere vel
minuere obligationem, nullam enim jurisdictionem habet, sed
quia ratione officii et peritiae artis hoc judicium ad illum
*spectat”*¹

He then goes on to notice the opinion of some who would require a further reference to an ecclesiastical superior, of which he says:—“*Verumtamen si medicus non manet dubius sed judicium profert de excusatione, consensus praelati non potest illam augere et licet [quis] possit, non tenetur omnem certitudinem, quaerere . . . neque etiam est necessarius actus praelati propter jurisdictionem, quia nulla relaxatio necessaria est ubi de causa excusante constat.”*²

Laymann is, if possible, still more explicit. In his *Treatise on Laws*, in answer to the question, Who are competent to apply the principle of *Epieikeia* in the interpretation of a law? he answers:—“*Si manifestum sit casum generali legis sententia non comprehendi, sed aequitatis ratione excipi debere; interpretationem hanc a quovis etiam privato secundum prudentiae legem, fieri potest. Ita S. Thom., aliique communiter.”*³

As regards doubtful cases, he requires a reference to the opinion of some competent person. And then we find him endorsing and explaining as follows, the opinion which I have just quoted from Suarez:—“*In dubio vel superior aut confessarius consulendus vel Medici judicio acquiescendum. . . . Tametsi enim Medicus (sicut et Confessarius) in lege jejunii dispensare nequeat; potest tamen infirmum dubi liberare atque secundum praesentes circumstantias declarare, justam excusationis causam haberi.”*⁴

Passing over the equally explicit statements of writers like

¹ SUAREZ. *De Religione*. Tract. lib. 4, cap. xxviii. n. 19. ² *Id.*, *ibid.*, n. 20.

³ LAYMANN, *Theol. Moral.* Lib. 1, Tract. iv., *De Legibus*, cap. xix. n. 3.

⁴ *Id.*, *ibid.*, Lib. 4, Tract. i., *De Virtute Religiosa*, cap. vi., n. 1.

Reiffenstuel,¹ Roncaglia,² Sporer,³ Bonacina,⁴ Viva,⁵ Mazzotta,⁶ Struggli,⁷ and the authors of the *Salamanca Course*,⁸ I will transcribe a few passages from Billuart—a writer whose authority in this matter carries special weight, from the prevailing tendency of his opinions—unquestionably not remarkable for any undue tendency to fritter away the obligations of ecclesiastical laws.

Billuart, then, deals with the question as follows. In his *Treatise on Laws*, when explaining the general principle of Epieikeia, he does not make the slightest reference to any supposed necessity of obtaining the approval of a confessor for the judgment when otherwise pronounced by a competent person; and the only case in regard to which he requires a reference to ecclesiastical authority is where a *dispensation* is needed."⁹

And so, in explaining the cases in which persons are thus excused from the observance of the several ecclesiastical laws, he adheres strictly to the line of teaching laid down by the other writers to whom I have referred. Thus, for instance, while stating, what is unquestionable, that in the case of the Divine Office, it would be *safer* to apply for a dispensation than to act upon one's own opinion, he also teaches that it is perfectly safe to act upon the opinion of a physician, or of any other skilled and prudent person:—"Si Infirmus non sit certus . . . videtur liber a recitatione . . . tutius tamen esset petere in hoc casu dispensationem a praelato, tutum etiam est stare iudicio medici aut viri prudentis et experti."¹⁰

And in the same way, of course, he deals with the same question in reference to the law of fasting:—"Infirmitas . . . in tantum excusat a jejuniis, in quantum est aut saltem creditur juxta experti . . . medici aut eo deficiente alterius viri prudentis et probi iudicium, vel incurranda, vel aggravanda vel non sananda si servetur jejunium."¹¹

¹ *Theologia Moralis*, Tract. 6, Dist. 1, Quaest. 7, n. 76.

² *Theologia Moralis*, Tract. 5, Quaest. 2, cap. 6, quaest. 2, Tract. 9, quaest. 1, cap. ii., quaest. 8.

³ *Theologia Moralis*, Tom. 1, Tract. iii. Appendix, *De Jejuniis*, n. 52; Tom. 3, Pars prima, cap. 6, Appendix *De Horis*, n. 156.

⁴ *Opera Omnia*, Tom. 1, *Tract. de Horis*, Disp. 1, quaest. 6, punct. i., n. 4; *ibid.*, *Tract. de Eucharistia*, Disp. 4, quaest. ult. punct. ult. n. 3; Tom. 2, *Tract. de Praeceptis Ecclesiae*, Disp. ult. quaest. 1, punct. ult., n. 2.

⁵ *Cursus Theologico Moralis*, Tract. *De Praeceptis Decalogi*, Quaest. art. vi., n. 3; Quaest. 9, art. iii., n. 7; Quaest. 10, art. v., n. 5.

⁶ *Theologia Moralis*, Tract. 2, *De Praeceptis Decalogi et Ecclesiae*, Disp. 1, Quaest. iv., cap. 3, sect. 2; Disp. 2, Quaest. 1, cap. iv., sect. 4.

⁷ *Theologia Moralis*, Tract. 5, *De Virtute Religionis*, Quaest. 4, art. v., n. 50; Tract. 8, *De Praeceptis Ecclesiae*, Quaest. 1, art. iv., n. 48; Quaest. 2, art. iv., n. 39, 52.

⁸ *Theologia Moralis*, Tract. 5, *De Sacrificio Missae*, cap. vi., punct. 5, n. 59; Tract. 16, *De Horis Canonicis*, cap. iii., punct. 6, n. 36.

⁹ BILLUART, *Summa S. Thomae. Tr. De Legibus*, Diss. 5, art. 4, nn. 4-5.

¹⁰ *Id. ibid.* *Tract. de Religione*, Diss. 2, art. 9.

¹¹ *Id. ibid.* *Tract. de Temperantiae*, Diss. 2, Art. II.

In fine, the common teaching of theologians on this point is sustained by the authority of Saint Alphonsus. In explaining the extent to which the faithful may be exempted through illness from the obligation of hearing Mass on Sundays and Holidays, he comes to deal with the case where the sufficiency of the excusing cause is doubtful, and, in such cases, he says : "Standum est *consilio medici* aut superioris, aut parochi, *vel alius viri prudentis*, et etiam *suo judicio* potest acquiescere infirmus si prudenter ita judicet."¹

So also in the case of the Divine Office, Saint Alphonsus writes :—"In dubio an infirmitas sufficiat vel ne ad excusandum, potest se committere *judicio medici* . . . aut *judicio superioris* acquiescere qui in tali dubio etiam dispensare potest ; vel denique potest se remittere *judicio probabili viri prudentis* . . . Et etiam stare potest *judicio proprio*, si tale iudicium ipsemet prudenter ferre possit, ut probabiliter ait Gebat."²

In the Treatise on Fasting, after explaining the cases in which a *dispensation* is necessary, he goes on to deal with the excusing causes, such as illness. On this point, he seems to go even farther than the other writers to whom I have referred, for he quotes, manifestly with approval, the opinion of Elbel and of Viva, that, "Si quis *sibi persuadeat ex experientia*, vel ex probabili ratione jejuniū graviter nociturum, non tenetur jejunare."

It should, however, be observed, that all the theologians whose opinions I have quoted, are careful to insist that the person, whether a medical man or otherwise, whose opinion is relied upon, should be a person of at least ordinary prudence and conscientiousness, and that in cases requiring special skill, the presence of this also is indispensable.

As regards medical men, however, so far as regards the requisite professional ability, no difficulty should be entertained in the case of any physician duly qualified to practice his profession. But as regards the other requisite of conscientiousness in the discharge of this important duty, we must not lose sight of the limitations with which the theological rule already laid down is fenced in, by almost every writer who deals with this question.

"*Audis me,*" says Billuart, "requirere iudicium medici experti et timorati ; quia frequentes sunt medici . . . ita ad urbanitatem informati ut omnibus promiscue exemptionem a jejuniō petentibus nonnisi annuere noverint, quorum sane iudicium tuto non sequuntur infirmi."³

And so Suarez, in the passage already quoted, requires that

¹ S. ALPHON. *Theol. Moral.* Lib 4, Tract. 3 *De Præceptis Decalogi*, n. 325.

² ID. *ibid.* Lib. 5. *Tract. de Præceptis Particularibus*. n. 154.

³ BILLUART. *Summa S. Thomæ. Tract. de Temperantia.* Diss. 2, art. 11.

the physician whose opinion is to be acted upon, should be one who is regarded as not only "*peritus in sua arte*" but also as "*pius et probus*." "*Prudentis et conscientiosi medici*," are the words of Sporer. And the other theologians who deal with the question, hold similar language.

Some, indeed, go so far as to lay down that the certificate of none but a *Catholic* physician should be regarded as sufficient—an opinion which some of the older writers maintain on the ground, that such is the hatred of the Catholic Church and her institutions entertained by persons living out of her communion, that merely with a view of checking, as far as possible, the practice of fasting among the faithful, Protestant and other non-Catholic doctors would, in almost every case, grant a certificate stating that grounds existed for exemption from the ecclesiastical law.

And although we may agree with Sporer and other writers, that physicians of eminence are not likely thus to be influenced in their professional capacity by religious animosity, it would, nevertheless, seem that in those cases where a medical opinion is needed, the advice of a Catholic doctor ought to be obtained. For it must be remembered that in this matter two questions are to be distinguished; a question of *fact*, as to the actual condition of the person's health, and a question of *law*, as to whether that condition, as ascertained by medical examination, is sufficient to bring the person under the category of cases exempted from the obligation of the ecclesiastical precept. The former of these questions is a purely medical one; the latter, which not unfrequently remains an open one after the actual state of the person's constitution has been fully ascertained, is a question for the resolution of which some knowledge of the nature of the ecclesiastical obligation is absolutely necessary. For, although, no doubt, the object of the Church in imposing the obligation of fasting was not to weaken the constitutions of the faithful, but to present an opportunity for the practice of mortification, yet it cannot be questioned that the law will retain its binding force in many cases where its observance may inflict at least some slight injury to health. The teaching of the theologians is that a "*magna difficultas extrinseca*," a "*notabile incommodum*," will exempt from the obligation of the law. But the use of such terms as these is sufficient to show how much is left to the prudence of the person whose judgment is taken as the grounds of exemption in any individual case.

And in this consideration we find the grounds for regarding it as at all events an imprudent course, to rely exclusively upon the decision of a physician without some reference to the judgment of a confessor, or of some other person sufficiently versed in the nature and extent of the ecclesiastical obligation.

Wherever, then, the case is such as really to require the certificate of a medical man, it would seem that unless the opinion of a doctor, not merely conscientious, but also to some extent conversant with the extent of the obligation imposed by this law, be obtained, the conditions required by the theologians for the application of the principle of *Epieikeia* on purely medical authority are not present. It may not, of course, be necessary to obtain a dispensation properly so called. But a statement of the case to a prudent confessor will, in many cases, be required before the application of the principle of *Epieikeia* can be regarded as altogether safe in conscience.

The length to which this exposition of the principles of *Epieikeia* and of Dispensation has extended, leaves but little space for a satisfactory reply to the remaining questions of "A Missionary Priest."

As regards his second question, concerning the renewal of the certificate of exemption thus obtained, everything will depend upon the nature of the grounds of exemption, as certified in the first instance.

A question is, indeed, discussed among theologians in reference to *dispensations*, as to whether a dispensation continues in force in the event of the cause which influenced the ecclesiastical superior to grant it having ceased to exist. But this, although his words, if interpreted strictly, would refer to it, is not the question proposed by our correspondent. His question regards the case of a person exempt solely by virtue of a sufficient excusing cause. And it is obvious that, whatever may be said regarding dispensations, an exemption such as this necessarily ceases with the cessation of the cause on which it rests. Only, therefore, so far as the medical or other sufficient testimony certifies the grounds of exemption to be permanent, can the exemption be regarded as continuing from year to year.

The third and fourth questions proposed seem to depend to such an extent upon the circumstances of individual cases, that it would be impossible, within reasonable limits, to offer any suggestions likely to be more useful to our correspondent than the theological principles laid down in the Treatise on the virtue of Charity, in reference to the questions of Scandal and of Co-operation in the sins of others.

With regard to the fourth question, the section *De Subjecto Legis*, in Gury's *Treatise on Laws*—especially *Resolves*, 3°, 4°, 5°, and the section *De Co-operatione in Genere*, in the *Treatise on Charity*, especially *Principium II.*, and *Resolves*, 4°, will be found to suggest the principles necessary for satisfactorily solving any case that may arise.

W. J. W.

THE IRISH ECCLESIASTICAL RECORD.

MARCH, 1876.

THE DATE OF EASTER.

II.

THE rule by which the Easter Sunday of each year is determined was laid down, as I stated in my former paper,¹ by the First General Council of Nice, A.D. 325.

Previous to the enactment of this authoritative decree, a great variety of usage regarding the method of determining the date of the great Christian festival, had existed in the Church. And the ecclesiastical historian of the period has to record few controversies by which the maintenance of ecclesiastical communion between the various portions of the Church was more seriously imperilled, than it was by the prolonged and angry disputes which were waged in reference to this question by the adherents of the opposing views.

On one point, indeed, but on one point only, all Christians were agreed. The coincidence of date between the crucifixion of our Lord and the celebration of the Jewish Passover, was universally regarded as a fact to be commemorated in the yearly celebration of the festival of Redemption.

For, as the Old Law was the type and figure of the New, serving "unto the example and shadow of heavenly things," no Christian could fail to recognise in the sacrifice of the paschal lamb the type which prefigured the crucifixion of the Son of God. The prophets had of old described Him as "a lamb led to the slaughter," "a meek lamb carried to be a victim," "a lamb the ruler of the earth." At His coming, His precursor had hailed Him as the "lamb of God that taketh away the sins of the world." And to every Christian

¹ See RECORD, February, 1876.

the full significance of this imagery was revealed in the fact that the multitudes, who had come up from every quarter of Judea to take part in the celebration of the Paschal festival, became spectators also of the sacrifice which the introductory rite of that festival had, for so many ages, dimly foreshadowed.

We cannot wonder, then, that amid the strife of the contending parties, it was accepted by all as common ground, that the consummation of the mystery of Redemption during the celebration of the Jewish Passover, was a coincidence too striking to be regarded as merely fortuitous, and that, consequently, the day on which the Christian Pasch should each year be celebrated, ought not to be determined without reference to the day of the Jewish Passover, as assigned in the ordinance of the Mosaic law, traced with such minuteness of detail by God Himself.

“And the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year.

“Speak ye to the whole assembly of the children of Israel, and say to them: In the tenth day of this month they shall take to them every man a lamb . . . it shall be a lamb without blemish. . . . And ye shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. . . .

“And this day shall be to you for a memorial: and ye shall keep it a feast to the Lord in your generations with an everlasting observance. . . .

“And ye shall keep the feast of unleavened bread: for on this same day I will bring forth your army out of the land of Egypt, and ye shall keep this day in your generations by an ordinance for ever.”—(Exod. xii. 1-3, 5, 6, 14, 17.)

The “month” to which this ordinance referred, was the month Nisan, which, according to the words of the law, was thus constituted as “the first month” of the Jewish ecclesiastical year.

As it is of some importance clearly to apprehend the position of the month Nisan in reference to the seasons of our present calendar year, it may be useful to remark that the term “month,” as it is used in the description of the calendar and festivals of the Jews, is to be understood in a sense somewhat different from that in which it is employed to designate the twelve periods—January, February, and the others—into which our present civil year is divided.

Our calendar year is determined by the annual succession

of the seasons—a succession which must, of course, have been observed from the beginning, but which, it would seem, was not at first adopted as a standard measure of time. That in the infancy of the human race the solar year could not, indeed, have been available for such a purpose, is sufficiently obvious from the fact that the change which takes place in the relative position of the earth and sun from day to day, or even from week to week, is not made manifest by the occurrence of any striking phenomena by which, in the absence of scientific methods of observation, the various stages of the year, or consequently the precise period of its beginning or end, could be determined with anything approaching to accuracy.

The varying phases of the moon, however, from the comparative shortness and substantial regularity of her period, and the striking phenomena, plain to every observer, by which the various stages of her progress are marked, amply supplied the want. And hence we find that in the early history of every nation of antiquity, the lunation—that is to say, the period during which the moon undergoes her various phases—was adopted as the basis of the calendar.

Subsequently, when the length of the solar year came to be known with some approach to accuracy, it was ascertained that it did not correspond with any integral number of lunations or lunar months, for it was obviously in excess of twelve lunations, and still more obviously short of thirteen. And since by the common consent of civilized nations in modern times, the calendar is now constructed on the basis of the solar year, the lunar month, for the purposes of the calendar, has been, of necessity, discarded.

The convenience, however, of adopting some sub-division of the year into periods of at least substantially equal length, has led to the introduction of the artificial period known as the *calendar* month, twelve of which—varying in length from twenty-eight to thirty-one days—make up the solar year.¹

Obviously, then, the month Nisan—which, as may be inferred from a statement in my former paper, was, in the strict sense of the word, a *lunar* month—is not to be regarded as coincident with any month of our present calendar; and so, for instance last year, as we may see by referring to a Jewish almanac, the month Nisan began on Tuesday, the 6th of April, and ended on Wednesday, the 5th of May.

Again, it must not be supposed that the Jewish Nisan

¹ See LARDNER. *Museum of Science and Art*, vol. v., pp. 145-54.

occupies the same position, as regards our calendar, from year to year. For, since, as I have explained, the length of the Jewish year is determined by the length of its lunar months—no integral number of which will correspond in length to our solar year—the date at which any of these occurs in any two successive years of our calendar, must, of necessity, be different.

Take, for instance, the Jewish ecclesiastical year, which, as I have just stated, began with the 1st of Nisan on the 6th of April, 1875. The twelve lunar months of which it was made up, expired on the 25th of March in the present year; and, consequently, this year, the Jewish Nisan begins on Sunday, the 26th of March, eleven days earlier than the Nisan of last year.

If some means were not taken to check this gradual displacement of the Jewish months, its result, as is manifest, would be that in the course of not many years, each month, as, for instance, Nisan, would occur, and the festivals comprised within it would consequently be celebrated, in succession, at every season of the solar year.

But as the significance of many of these festivals—plainly marked in several instances by a portion of their ritual observances—required that each should be celebrated at a certain season, it was necessary to guard against the undue displacement of the months. This was done by the expedient of introducing from time to time, at the close of the lunar year, a thirteenth month, thus restoring the beginning of the new year, and of its first month, Nisan, to the proper season.

Although their modern calendar is not in exact accordance with that which was originally in use among the Jews, the following table, compiled from the Jewish almanacs of the last six years, will explain more lucidly than I could hope to do by any verbal exposition, the principle of the system by which the months were retained in a suitable position as regards the seasons of the solar year.

1ST MONTH NISAN.	ORDINARY 12TH MONTH.	13TH (INTERCALATED) MONTH.
1870. April 2nd—May 1st	1871. Feb. 22nd—Mar. 22nd	Mar. 11th—April 8th
1871. Mar. 23rd—April 21st	1872. Feb. 10th—Mar. 10th	
1872. April 9th—May 8th	1873. Feb. 28th—Mar. 28th	
1873. Mar. 29th—April 27th	1874. Feb. 18th—Mar. 18th	Mar. 8th—April 5th
1874. Mar. 19th—April 17th	1875. Feb. 6th—Mar. 7th.	
1875. April 6th—May 5th	1876. Feb. 26th—Mar. 25th	
1876. Mar. 26th—April 24th		

Thus, then, although the dates of the various months and festivals varied somewhat, from year to year, the variation was confined within narrow limits. As regards the general arrangement of the Jewish calendar, the dates set down in the almanac for the year that is now drawing to a close may be regarded as those of a typical Jewish year.

In such a year the arrangement of the months would have been as follows :—

First month—	Nisan began on a day corresponding to our 6th of April, 1875.				
Second "	Iyar	"	"	"	6th of May, 1875.
Third "	Sivan	"	"	"	4th of June, 1875.
Fourth "	Tamuz	"	"	"	4th of July, 1875.
Fifth "	Ab	"	"	"	2nd of August, 1875.
Sixth "	Elul	"	"	"	1st of Sept., 1875.
Seventh "	Tishri	"	"	"	30th of Sept., 1875.
Eight "	Heshvan	"	"	"	30th of Oct., 1875.
Ninth "	Casleu	"	"	"	29th of Nov., 1875.
Tenth "	Tebeth	"	"	"	29th of Dec., 1875.
Eleventh "	Sabath	"	"	"	27th of Jan., 1876.
Twelfth "	Adar	"	"	"	26th of Feb., 1876.

And for the chief festivals of the year—the Passover, the Feast of Pentecost, or of Weeks, and the Feast of Tabernacles, which marked respectively the periods of the beginning of the harvest, its close, and the completion of the ingathering of the fruits and the close of the vintage—the dates in such a year would have been :—

First month	{	Beginning of month	..	..	6th of April
Nisan		14th day (Paschal Supper)	..	..	19th of April
		15th—21st days (feast of unleavened bread)			20th—26th of April
Third month	{	Beginning of month	..	..	4th of June
Sivan		6th day (feast of weeks)	..	..	9th of June
Seventh month	{	Beginning of month	..	..	30th of September
Tishri		15th—21st days (feast of tabernacles)			14th—20th of Oct.

Having thus ascertained the arrangement of the chief features of the Jewish calendar, especially as regards the position of the month Nisan in reference to the solar year, we may now proceed to examine their bearing on the rule for determining Easter.

I have already stated that all Christians were agreed that the day of the Christian Paschal feast should be determined in reference to the 14th day of the Jewish Nisan—the day of

the typical sacrifice of the Paschal lamb. But this common principle left room for a variety of usage so complicated as to render it a matter of considerable difficulty to present a clear exposition of even its leading features.

Putting out of sight, however, the discipline observed in this respect by some sectaries—who, indeed, from the Judaizing tendency of their tenets have but little claim to be taken into account in any statement of the discipline observed in the Christian Church—we may group, under two chief heads, the various usages that were followed throughout any considerable portion of the Church.

In some Churches, especially in Asia, the feast was kept on the day of the Jewish Passover—the fourteenth day of the month Nisan—altogether irrespective of the day of the week on which that day might happen to occur. This mode of determining the feast was consequently designated by the term *Quartodeciman*.

Elsewhere throughout the Church, while it was accepted as a fundamental principle that the 14th of Nisan was not to be lost sight of in determining the day of the Christian Pasch, it was, at the same time, as firmly maintained that the festival should invariably be celebrated on Sunday—the day of the week on which our Lord arose from the dead. And as it may be convenient to designate also this latter form of discipline in reference to the nature of the rule on which it was based, I shall adopt for this purpose the term *Dominical*, by which we may distinguish it from the usage of the *Quartodecimans*.

As usually stated, the rule adopted by the adherents of this view was, that Easter should be celebrated on the Sunday *next after* the 14th day of Nisan. But, as I shall have occasion to point out, in case the 14th of Nisan fell on Saturday, very many Churches in which the *Dominical* discipline was observed, did not celebrate Easter until the Sunday week.

And this brings us to the consideration of another aspect of the question, in which the Asiatic view of the festival differed widely from that adopted elsewhere throughout the Church.

Before entering upon the explanation of this second point of difference—not always adverted to, but obviously essential to a right understanding of the Paschal question—I ought, perhaps, to remark that although the discipline followed by those who regulated Easter by the day of the week, is almost invariably described as the *Western* discipline, this phraseology is somewhat misleading; for, as Mgr. Hefele, in

his masterly dissertation on the Paschal question as decided by the Council of Nice, remarks, "it should rather be called the *common* or *predominant* use." For, as he had already pointed out, "it was adopted by the great majority of Christians. . . . And Eusebius states, 'that with the exception of Asia,'—by which, as appeared from the context, he means merely that portion of Asia Minor known as Proconsular Asia, with the neighbouring provinces—'it was adopted by all the other churches of the entire world.'"¹ If, then, the two usages are to be designated in reference to the particular Churches in which each was followed, one ought to be described as the Asiatic, the other as the common or predominant discipline of the Church.

The second point of difference, to which I have alluded, is stated as follows by the same eminent writer, from whom I have just quoted:—"Both parties," he says, "concurred in regarding the Pasch as the great festival of our Redemption by Christ. But in the great drama of Redemption, two moments especially noteworthy, were to be distinguished: the *Death* of our Redeemer, and his *Resurrection*. And as the Jewish festival lasted for several days, so, too, the Christians prolonged their Paschal celebration for several days, so as to comprise within it the two great moments of the work of Redemption.

"Thus, both parties celebrated—(1) the day of Death, and (2) the day of Resurrection. . . . But the festival celebrated on the Sunday, by those who followed the western usage, was the feast of the Resurrection. . . . The Quartodecimans, on the other hand, celebrated on the 14th of Nisan the festival not of the Resurrection, but of the Death of Christ.

"This day," as Mgr. Hefele goes on to explain, "the Westerns regarded as a day of mourning; they looked upon it, so to speak, from the *historical* aspect, and were in the same state of mind as the disciples on the day of the death of Christ, that is, in deepest sorrow. The Orientals, on the contrary, rather considered the day, from its dogmatic or doctrinal aspect, as the day of Redemption; and for this reason it was to them, not a day of mourning, but of joy, dating from the moment when Christ died, and had thus accomplished the work of redemption. Yet the hours of the day preceding the moment of His death were spent

¹ See HEFELE. *History of Councils*, vol. i., Book 2, chap. 2, sect. 37.

by them in mourning, in memory of the Passion of Christ."

Whether those who thus celebrated the festival of the 14th of Nisan in commemoration of the Death of Christ, commemorated His Resurrection on the 16th—irrespective of the day of the week in this point also—or deferred its celebration to the following Sunday, is a question which it is now, perhaps, impossible to decide. Mgr. Hefele inclines to the former view, which would seem, indeed, to be borne out by a passage in Eusebius. Eusebius states that it was in the second century the rule was established of celebrating the mystery of the Resurrection from the dead (τὸ μυστήριον τῆς ἐκ νεκρῶν ἀναστάσεως) only on Sunday; thus, obviously implying that previously it had been celebrated on other days of the week. Weitzel, however, and some other writers consider that from the beginning the Resurrection was celebrated by the Quartodecimans invariably on Sunday. As to the passage from Eusebius, they understand it as referring not to the feast of the Resurrection, but to the reception of the Paschal Communion. This point, however, is one of only secondary importance. It need not, therefore, further engage our attention.

If both parties had concurred in celebrating the Paschal festival as the commemoration of the same event in the mystery of Redemption, there would have been no reason why the feast should not invariably have been celebrated on the Sunday next following the 14th of Nisan.

But owing to the second point of difference, to which I have adverted, the celebration of Easter in Rome and in many other Churches did not take place for a week later. For it was of equal importance that the commemoration of our Lord's Death should take place on Friday, as that the feast of His Resurrection should be celebrated on Sunday. And since, according to the view adopted in many Churches, no portion of the celebration should take place before the 14th of Nisan, it followed, of necessity, that when the 14th of Nisan fell on Saturday, the Death of our Lord could not be commemorated until the following Friday, nor, consequently, His Resurrection until the Sunday of the next week.

It may be useful to present this point also in tabular form, representing the Friday and Sunday on which the Death and the Resurrection of our Lord would thus have been commemorated according to the day of the week on which the 14th of Nisan happened to fall:—

14TH OF NISAN.		GOOD FRIDAY.		EASTER SUNDAY.	
Sunday, the	9th of April	Friday, the	14th of April	Sunday, the	16th of April
Monday	10th	"	"	"	"
Tuesday	11th	"	"	"	"
Wednesday,	12th	"	"	"	"
Thursday,	13th	"	"	"	"
Friday,	14th	"	"	"	"
Saturday,	15th	"	21st of April,	"	23rd of April

It must not, however, be supposed that when the 14th of Nisan fell on Saturday, all the churches in which the Dominical, as distinguished from the Quartodeciman, discipline was observed, concurred in the Roman usage of deferring the festival until the Sunday week. In the Church of Alexandria, for instance, in such a case, Easter was celebrated the next day, that is to say, on the 15th of Nisan; so that, of the Dominical discipline, two forms are now to be distinguished. These, for convenience sake, we may term the Roman and Alexandrian usages. But, as is obvious from the explanation I have already given, no difference arose on this score except in those years when the 14th of Nisan occurred on Saturday.

From the Chronological Table in the great Benedictine work, *L'Art de Verifier les Dates*, I have compiled the following statement of the various occasions on which this cause of divergence arose, during the third century:—

A.D.	14TH OF NISAN.	ALEXANDRIAN EASTER.	ROMAN EASTER.
211	Saturday, 13th of April	Sunday, 14th of April	Sunday, 21st of April
248	" 25th of March	" 26th of March	" 2nd of April
251	" 22nd of March	" 23rd of March	" 30th of March
252	" 10th of April	" 11th of April	" 18th of April.

So far, then, we have considered two sources of the diversity of discipline which existed in reference to this question—(1) the difference between the Quartodeciman and Dominical usages, and (2) the difference between the Roman and Alexandrian forms of the latter. A third source of difference yet remains to be examined—the different method followed in different portions of the Church as regards the determination of the *first month* itself.

I have already explained that the "months" in reference to which all the calculations regarding Easter are to be considered are *lunar* months, corresponding more or less accurately with the period of the moon's course in her orbit round the earth.

Now, it is obvious that, even if neither of the two sources

of difference existed which we have been considering—if, in the first place, all Christians were agreed as to whether the festival should be celebrated on the fourteenth day of the first month, or on a subsequent Sunday; and if, secondly, no diversity existed as to whether in the case of the 14th of the first month falling on Saturday, the festival ought to be celebrated on the following day, or deferred for a week—nevertheless, a difference of a month would necessarily arise if any want of uniformity were to exist in reference to the determination of the particular lunation that should be regarded as indicating the first month of the year.

Now, such a difference, in fact, existed. So long, indeed, as all were content to follow the Jewish calendar in determining the first or Paschal month, no difficulty could arise on this score. But from the very earliest age of the Church, the Jewish mode of determining the first month of the ecclesiastical year gave rise to a serious difficulty.

For, whether from carelessness as regards the method of inserting the intercalated month, or from some other cause, the Jews allowed the year occasionally to begin at an earlier period than, according to their ancient usage, would have been considered admissible.

One result, then, of this modification of the Jewish calendar was, that whereas the fourteenth day of Nisan originally fell in every instance *after* the Vernal, or Spring Equinox, it might and would, according to the system subsequently introduced, occasionally fall *before* the Equinox. Now, as the interval from Equinox to Equinox is precisely the measure of a solar year, the result would not unfrequently be that, in such a case, the Paschal festival would be celebrated twice within the same year.

Let us suppose, for instance, that at the period in question the day of the equinox was the 22nd of March, and that in a given year, Nisan was regarded as corresponding with a lunation that began on Saturday, the 5th of March. The 14th day, then, of this lunation, and consequently of the Jewish month Nisan, would fall on Friday, the 18th of March, and the Paschal Feast would be celebrated by the Quartodecimans on that same day, and by the great majority of Christians on the Sunday following—in both instances, therefore, before the Equinox. So that, if in the preceding year, the feast, as in all probability would have happened, had been celebrated in April, or even in March, on any day later than the 22nd, two Easters would have been celebrated in the interval between the Spring Equinox in two successive years. To

this abuse—the necessary result of an arrangement of the calendar, in which a month beginning before the Equinox could be regarded as the first month of the year—the Emperor Constantine refers in his Encyclical letter, written to the Churches of Christendom in explanation of the decree of the Council of Nice. In this letter, speaking of the Jews as labouring in all things under judicial blindness, he says, “They are astray even in this particular, so that, not preserving the truth, and constantly erring in the utmost degree, they celebrate the festival of the Passover *a second time in the course of the year.*”

To avoid this inconvenience was not, however, a matter of much difficulty. It was requisite merely to regard any lunation whose fourteenth day would occur *before* the day of the Equinox, as belonging to the end of the year then drawing to a close, and consequently to consider as the first month of the new year the lunation whose fourteenth day would fall *on or next after* the day of the Equinox.

Here, then, was a third source of difference ; for, while the great majority of Christians adopted this method of determining the first, or as we may call it, the Paschal month, others still adhered to the arrangement of months as laid down in the Jewish calendars, even when the Jews adopted, as the first month of the year, a lunation whose fourteenth day fell before the Equinox.

Taking, then, into account the three sources of difference that I have explained, we find that in the Ante-Nicene period, the following varieties of usage existed in the Church. Let us take a year in which the 14th of the Jewish Nisan fell before the Equinox.

In the first place, then, those Quartodecimans who followed the Jewish mode of determining the lunation with which the year was to begin, celebrated the feast on that 14th day, according to the Jewish calendar.

Secondly, those Churches in which the discipline that I have termed Dominical was maintained, but in which the Jewish mode of determining the first month had not yet been departed from, celebrated their Easter on the Sunday following.

Thirdly, if in such a year the 14th of Nisan fell on Saturday, many Churches, as, for instance, the Roman, deferred the celebration for another week.

Fourthly, the feast would not be celebrated until the corresponding periods of the next lunation, in those Churches where the month marked by the lunation whose fourteenth day oc-

curred on or next after the day of the Equinox, was regarded as the first month of the year.

So that in such a year the matter stood thus :—

DAYS OF THE LUNAR CALENDAR.	CORRESPONDING DAYS OF CIVIL CALENDAR.	PASCHAL FEAST.
		1. <i>As celebrated by those who adopted the Jewish Nisan as the Paschal month, irrespective of the Equinox</i>
First day of the Jewish } first month Nisan	Sunday, 5th of March	Paschal Feast—Quartodeci- man discipline { Easter Sunday—Dominical discipline, Roman obser- vance { Easter Sunday—Dominical discipline, Alexandrian ob- servance.
Its 14th day	Saturday, 18th ..	
Sunday next following the } 14th of Nisan	Sunday, 19th ..	{ Easter Sunday—Dominical discipline, Alexandrian ob- servance.
The following Sunday ..	.. 26th ..	
		2. <i>As celebrated by those who determined the Paschal month in reference to the Equinox.</i>
First day of the next } lunar month—the first month } according to this arrange- } ment of the calendar	Monday, 4th of April	Paschal Feast—Quartodeci- man discipline Easter Sunday—Dominical discipline
Its 14th day	Sunday, 17th ..	
Sunday next following) the 14th day of this month)	.. 24th ..	

The difference between the Roman and Alexandrian observances existed, of course, only when the fourteenth day of the Paschal month happened to fall on Saturday. In the case represented in the foregoing table, this is supposed to occur as regards the Jewish Nisan; so that in such a year, the difference of these two observances would affect only those who determined the first or Paschal month, as the Jews did, without reference to the Equinox.

If, however, the 1st of Nisan fell on Saturday, then the next lunar month would begin on Sunday, and its fourteenth day, as is obvious, would fall on Saturday. In this case, then, the churches affected by the difference of the Roman and Alexandrian observances would be those in which the Equinox was taken into account in determining the beginning of the year.

Another point remains to be noticed here. Among those who determined the first month in reference to

the Equinox a difference existed as to the precise day of its occurrence. Throughout the Western Church generally the Equinox was supposed to occur on the 18th of March; but by the Alexandrians it was correctly placed some days later. When, therefore, the fourteenth day of a lunar month fell on the 19th of March, this was considered by the Westerns as the Paschal month, since its fourteenth day occurred after the Equinox, as computed by them, whilst the Alexandrians, inasmuch as the fourteenth day of this moon occurred before the date which they assigned for the Equinox, did not regard it as the Paschal moon, and consequently waited for another lunation, thus celebrating their Easter a month later than the Latins.

I would, however, observe that this point of difference is not to be regarded as adding another to the various days on which Easter might be celebrated, as represented in the foregoing table. For in such a case the Easter festival, as determined by the earlier of the two dates assigned to the Equinox, would coincide with the date as determined by the Jewish calendar, in accordance with which, as we have seen, the feast was celebrated by many Christians.

Thus, then, we have before us the various modes of determining Easter which were in use in the Church down to the assembling of the First General Council of Nice.

In the next number of the RECORD we shall see what steps were taken by the Council, and with what success, to introduce a uniform discipline in this respect throughout the Church.

W. J. W.

SOME REMARKS ON CARDINAL WISEMAN'S "LECTURES ON THE BLESSED EUCHARIST."

THE "Lectures on the Real Presence of the Body and Blood of our Lord Jesus Christ in the Holy Eucharist, proved from Scripture, by his Eminence Cardinal Wiseman," continue to hold the place which they assumed immediately after their publication. That place is very high amongst the most valuable contributions of modern times to theological literature. And well they have deserved it. In profound and varied learning, in solid reasoning, in clearness of arrangement, in fulness of illustration and in argumentative skill,

they constitute a masterpiece of theological controversy. They seem, indeed, to have exhausted their subject, and to have placed beyond dispute the doctrine of which they treat. The theologians, who have written since their publication, refer to them on their subject matter, as they do on other subjects to Suarez or St. Thomas. Perrone quotes them with marked approval; Franzelin reproduces them by whole pages. They are in the hands of every theological student in these countries whilst he is reading his treatise *De Sacramento Eucharistiae*. Through Mr. Duffy's editions they have found their way into every Catholic library in Ireland; and we may presume that their circulation amongst English-speaking Catholics is not much less extensive in other parts of the world.

But there are errors in the *Summa* of St. Thomas; and, notwithstanding the excellence, the popularity, and the authority of these Lectures, we need not be surprised if they contain incorrect statements on some important points. At all events, there are, in the lectures devoted to the proof from the sixth chapter of St. John's Gospel, important statements to which exception can be fairly taken.

Upon the "division of the chapter," as it is called, or rather of the latter part of it, which commences at v. 26, it must be admitted, I think, that the lectures are unsatisfactory. Cardinal Wiseman did himself, his genius, his erudition and his subject an injustice, when he wrote in the first lecture: "The point at issue, therefore, between us and our adversaries, is twofold. First, is there a change of subject at the forty-eighth verse? Secondly, is the transition to the real eating of the body of Christ?"¹ No doubt, after the assertion "on the signification of this discourse as far as the forty-eighth or fifty-first verse, Catholics and Protestants are equally agreed it refers entirely to believing in him," it was necessary to raise and determine these two questions. They were difficulties which should be removed. But he has given them an importance which they do not deserve. He has thereby narrowed the controversy to a false, if not a perilous, issue. The point at issue between us and our adversaries is not the question of a change of subject, or any transition theory. Upon these questions Catholics have differed, and do differ. They differed upon them before Cardinal Wiseman's time. It was not correct to say that Catholics are agreed that our Lord, as far as the forty-eighth or fifty-first verse, refers entirely to believing in Him. It would be still more incorrect to say so at the present time.

¹ p. 50, Duffy's ed., 1866.

A. Lapiac, whom Cardinal Wiseman overlooks, holds a different opinion. He holds that our Lord refers to the Eucharist from the commencement ; and for this opinion he quotes St. Cyrill Alex, Theophylactus, and from the moderns Rupert, Foletus, F. Lucas, and others. But it is strange how specious theories oftentimes impose upon the greatest minds. Were it not for the theory of the *poetical parallelism* of a certain section of our Lord's discourse, Cardinal Wiseman would probably have never wasted so much erudition in trying to establish the transition from faith to a real eating of the body of Christ. He says, "The motive which *principally* induces me to see a *clear separation* between vv. 47 and 48, and which forbids me to allow *any other* transition or break in the discourse till its complete interruption at v. 53, is the connection of the entire passage in what is known by the name of the *poetical parallelism*."¹ Well, if this motive forbade him to allow any other transition till v. 53, it has failed to induce theologians, like Perrone, to see any transition whatever.

Be this as it may, the point at issue between us and our adversaries is, whether the words, "And the bread that I will give is my flesh for the life of the world," &c., from v. 52 to v. 60, should be understood in the literal sense. Here the varied and profound erudition of Cardinal Wiseman has done invaluable service to the Catholic argument. For he has proved, beyond doubt, that these words must be understood literally, inasmuch as, amongst other reasons, the only metaphorical sense they could bear is obviously inadmissible.

Indeed, the admission of a change of subject and of a transition from believing in Christ to a real eating of His body, is most damaging to the Catholic argument, and groundless as well. For it is pretty plain that the bread spoken of in the first part of the discourse, and the bread spoken of in the second, are one and the same. They are called by the same name ; they are promised by the Son of Man ; they have the same origin and the same effect ; they are compared in the same way with the manna ; they are in each part Christ himself.² These points of resemblance sufficiently establish their identity. If, therefore, the bread in the first part of the discourse means, according to the admission, faith, it might fairly be argued that the bread in the second part means the same thing. But if, as Cardinal Wiseman proves, the bread in the second part means the real flesh of the Son of Man, it follows the bread has the same meaning in the first part also.

¹ p. 52. ² See *Perrone de Eucharistia*, note p. 145, 4 vol. Paris, 1869.

Moreover, our Lord speaks of faith through the entire discourse ; but He nowhere identifies it with the bread. On the contrary He clearly distinguishes between them. He commences the discourse by asking the multitude to believe in Him as a means and the condition necessary for receiving from Him the life-giving bread. "Labour," that is, *work*, "for the meat, which endureth unto life everlasting, which the Son of Man will give you."—v. 27. "What shall we do that we may *work* the works of God?" "This is the *work* of God, that you believe in Him whom He hath sent." The *work*, therefore, of faith in Christ was to be done before receiving from Him the promised bread. He ends by saying that the many who murmured were scandalized at the bread which He promised, because *they had not* faith. "Doth this scandalize you? But there are some of you *that do not believe*."—vv. 61-7.

The multitude make the same distinction. When our Lord asks them to believe in Him they do not say, "This is a hard saying ; who can bear it ?" But reasonably enough in itself, though unreasonably for them, they ask Him for a sign—a motive of credibility. They go further—they intimate that the multiplication of the loaves and fishes was not a sufficient sign. Moses did a greater wonder ; and the Messiah should, according to the tradition, rival the miracle of Moses.¹ Thus they challenge our Lord to prove His mission by giving them the bread typified by the manna. And when Christ says, "The bread that I will give is my flesh," they say "impossible!" And when He repeats this truth in still stronger terms, they can bear to listen to Him no longer, many of them go away and walk no more with Him.

The distinction, therefore, between faith and the bread is clearly marked through the whole discourse, both by our Lord and by the multitude. There is this difference, however, that, whereas our Lord demands faith as a condition for receiving the bread, and holds out the prospect of obtaining the bread as an inducement to believe, the multitude require the bread as a *motive* of faith, and when they come to know what sort it will be, many of them, being carnal, go away in disgust.

The passage which has led Cardinal Wiseman and most commentators to identify the bread in the first part of the discourse with faith is v. 35 : "I am the bread of life ; he that cometh to me shall not hunger ; and he that believeth in me shall never thirst." Upon this verse Cardinal Wiseman says : "Our Saviour, the word and wisdom of the Father,

¹ Lecture 1, p. 48.

identifying himself with his doctrines, calls himself the bread of life;" and further on he adds that our Lord "breaks through the proprieties of figurative language, and mingles literal with metaphorical expressions," in order to keep "within the bounds of the usual metaphor, illustrated (in the lecture) from the Old Testament, and other sources."¹ Really this is too ingenious. If the admission of a metaphor in the bread in v. 35 necessitates reasoning of this kind, it is time to give it up. But there is no necessity for the admission. On the contrary, the metaphor is excluded by the context. The word "bread," or its equivalent, "food," is used *seven times* by Christ and the multitude immediately before v. 35, and always in its literal sense. The expression "bread of life" is afterwards always used in its literal sense, as Cardinal Wiseman proves. Why then admit the figurative sense in this one solitary instance? Besides, the Greek *ὁ ἀπὸς* determines the bread in v. 35 to be the same as that previously mentioned; and the bread previously mentioned is literal bread. For the multitude referred to literal bread when they said: "Our fathers did eat manna in the desert, as it is written; He gave them bread from heaven to eat." They believed it was Moses who gave it; and they had, if anything, exaggerated ideas about Moses. Now the 77th Psalm, which they quote, attributes the manna, not to Moses, but to God. Moreover, the manna was not really from heaven, though it was a type of the bread principally intended in the psalm. Accordingly, "Jesus said to them: Amen, Amen, I say to you; *not* Moses has given you the bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven and giveth life to the world." And the sense is: "The bread of the psalm is the bread of God, and the *true* bread of God really cometh down from heaven and is given by the Father in me and through me." There is no change to figurative bread. Our Lord merely corrects their interpretation of the psalm, and takes the opportunity to point out the antitype of the manna. The multitude understand Christ to speak of real bread, and to signify that, although it is the gift of the Father, inasmuch as it comes down from heaven and possesses the life-giving properties, it is through Himself they should obtain it. Therefore they say, "Lord, always give this bread." Then Jesus said to them, "I am the bread of life." That is, "I am myself *that bread* typified by the manna, signified in the psalm, the bread of God really come down from heaven, and, therefore, *the bread of life*." The following

¹ Lecture 2, p. 66.

part of the verse presents no real difficulty: "He that cometh to me shall not hunger, and he that believeth in me shall never thirst;" because, as He afterwards explains, "*I will give him myself as his real food and drink.*" See also A. Lepiae in *loco C.*, and Perrone *de Reali Christi presentia in Eucharistia*.

Far from there being a change of topic in the discourse, there is a natural and logical sequence of the one subject throughout. For the discourse contains three propositions, which constitute, if I may so speak, its framework. These are first, "I, as Son of man, will give you eternal-life-giving bread to eat;" second, "I am myself that bread;" third, "I will give you myself to eat." But, to put His meaning beyond doubt, in the third proposition He says, "I will give you my flesh to eat and my blood to drink." The first proposition is contained in v. 27; the second in vv. 35, 48, 51; the third in vv. 52, 54, and following verses. The second proposition—and this is well worthy of attention—is affirmed *three times* before the third is enunciated, because *that* should be believed before the third could be received as the fulfilment of the first.

The multitude first murmur against the second proposition. Taken in connection with the preceding description, it is equivalent to this: "I am the living bread, which came down from heaven."¹ Now the multitude are rationalists in their way, and will not believe what they do not comprehend. So passing over, for the present, the first part of the proposition, they take exception to the second as contrary to their own knowledge. "Is not this Jesus, the Son of Joseph, whose father and mother we know? How then, saith he, I came down from heaven?" "Jesus therefore *answered* and said to them: Murmur not among yourselves. No man can come to me, except the Father who hath sent me draw him; and I will raise him up in the last day. It is written in the Prophets: *and they shall be all taught of God.* Every one that hath heard of the Father, and hath learned, come to me. Not that any man hath seen the Father, but He, who is of God, hath seen the Father. Amen, Amen, I say unto you, he that believeth in me hath everlasting life."—vv. 42-47. It appears to me (speaking under correction) that the full meaning of this most noteworthy answer has been overlooked by the commentators. No doubt all the commentators say about faith being a gift of God, and about the necessity of grace to believe is implied, or understood, in this passage. But it is hard to see how a direct reference to these truths

¹ For this there is the authority of the Evangelist, v. 4.

would be an answer to the objection raised by the multitude. The multitude felt a difficulty at being asked to believe a statement which appeared contrary to their own knowledge. For them to be assured that faith is a gift of God, and that it was impossible for them to believe that statement without the assistance of Divine grace, would hardly remove the difficulty ; it would rather add another to the one already felt. A. Lapiae tries to give point to this explanation by supposing that our Lord merely checks the contention in the crowd, one party there noisily contending for Christ, and the other against him. But this supposition is inadmissible. For, in the first place *μετ ἀλλήλων* does not signify "contra vos mutuo;" and, in the next place, the scriptural term, *to murmur*, would be most inapt to express the idea of such contention ; and, in the third place, we see in v. 41 that the murmuring of the Jews was not at one another, but at Christ.¹ The words "among yourselves," seem to mean nothing more than that the murmuring came from the midst of the crowd, those in the vicinity of our Lord either feeling no dissatisfaction, or being restrained by His presence from expressing it.

The quotation from the Prophets, "And they shall be all taught of God," supplies the key to the interpretation of the answer. Now, "to be taught of God" means, obviously and literally—and we should adopt the literal sense when there is no cogent reason to the contrary—to have truths communicated to us supernaturally by God, and to believe them on His authority. In this sense the Jews were taught of God under the old law, as well as are the Christians under the new. But the prophecy, quoted by Christ, refers to the teaching by God which is peculiar to and characteristic of the new law. In what is the teaching of God under the new law peculiar and characteristic? The answer will determine the meaning of the prophecy, and enable us to ascertain the drift of our Lord's reply. That teaching is peculiar and characteristic both as to its manner and as to its matter. It is characteristic as to its manner, because, whereas God taught His people under the old law through prophets, He has taught them under the new through His only begotten Son ; God has taught them Himself personally. "God, who at sundry times and in divers manners spoke, in times past, to the fathers by the prophets, last of all, in these days, hath spoken to us by His Son."—Heb. i., 1. Its characteristic peculiarity as to its matter consists in the many profound mysteries, which the members of the Church believe on the authority of God. Now, whether we take the manner of

¹ See also v. 62 for the meaning of *Murmurare de*.

teaching under the new law, or the matter of it, or both, as the truth, which our Lord wishes to convey by His reference to the prophets, in any case He meets the rationalistic objection by proving to the multitude that the *word of God*, and not their supposed knowledge, must be *their rule of faith*, if they become followers of the true Messiah. This explanation serving as a key, the answer of our Lord may be thus interpreted: "Be not hurt, nor give expression to angry feelings, because I have asked you to believe what appears contrary to your knowledge. No man can believe in me, unless the Father, who hath sent me, induces him by the force of His word and the authority of His testimony to do so, in spite of the difficulties reason may suggest. You should subject your reason to the obedience of faith. The truths, which God communicates to you, you should believe, on His authority, without doubt or question. It is written in the Prophets that in the new dispensation 'They shall be all taught of God.' God shall communicate to them even the most profound mysteries, and they shall believe them with docility on His authority. God himself shall be their teacher; and when God teaches, it is not for man to question. God shall teach them Himself in person; be not surprised, then, if, claiming to be the true Messiah, I say I have come down from heaven. Every one that hath heard from the Father, and hath learned, and thus allowed himself to be taught of God, believes in me. You have all heard from the Father, To hear from Him, it is not necessary to see Him. No man hath seen the Father, but He who is of God, that is, I myself. But you have all heard from the Father. You have heard His voice giving testimony of me at my baptism. He has spoken to you of me through the prophets, through the miracles I have wrought, through me, who have proved my mission by my works. As you have heard from the Father without seeing Him, so you should believe what He has communicated to you, though you cannot comprehend it. Amen, Amen, I say unto you; he that believeth in me hath everlasting life."

The passage thus interpreted, contains at once the most appropriate reply to the rationalism of the multitude, and the best possible introduction to the further development of the mysterious subject of the discourse.

P. M.

ST. KYRAN OF CLONMACNOIS.¹

"He that shall overcome, I will make him a pillar in the temple of my God ; and he shall go out no more : and I will write upon him the name of my God."—*Apocalypse* iii. 12.

SOLEMN and touching is at all times the Catholic rite of dedicating churches to Almighty God, under the invocation of His saints. Especially solemn, however, and especially touching is that rite, as we have witnessed it here to-day, when, almost within sight of the grey towers of Clonmacnois, a church has been dedicated in honour of its founder, St. Kyran, patron of this ancient diocese. The spirit of the place has added to the majesty of the religious ceremony, a significance peculiarly its own. As we stand here on this plain of Clonmacnois, the Christian life, as it was understood and practised by our fathers some thirteen centuries ago, comes back upon us in the beauty of its almost unearthly perfection ; and from the very foundations of this temple spring memories that find for themselves a voice in column, and arch, and altar, until the entire edifice becomes eloquent of the sacred glories of ancient Ireland. This is, in very truth, a temple of God ; dowered as the Church sings, with the Father's glory, espoused in love to the Royal Christ, radiant with the Spirit's gifts ; but in it, as in that other temple of which my text speaks, Christ has set up a pillar, which He Himself would have us admire. It is a mystic pillar, hewn of the living rock from out of the kindly Irish earth ; fashioned by God's hand, and the culture of Irish schools, into the sainted founder of Clonmacnois, whose heroic sanctity, as monk, priest, and abbot, made him what Alcuin styles him : *the glory of the Irish race*.

Other churches in honour of St. Kyran have been raised before now in the favoured spots of Ireland where he had successively resided ; but time and the spoiler's hand wasted them, and the church that we dedicate to-day is 'to take their vacant places. Their record, too, of the saint was but partial and fragmentary : for the direct purpose of each was to com-

¹ Sermon preached at the Dedication of St. Kyran's Church, Castledaly, by the Right Rev. George Conroy, Bishop of Armagh and Clonmacnois, on 16th February, 1876.

memorate chiefly that single phase of his life of which its own site had been the scene: this new church will collect and revive the entire cycle of the memories that otherwise would perish with their crumbling walls. Two years ago these hands laid as its foundation a stone reverently gathered from the old walls of Clonmacnois, and bearing engraven upon it the mystic sign of the Holy Trinity, which our Celtic fathers loved to repeat in all their works. Springing thus from a sacred symbol, this church shall be a symbol itself, as a tree produces fruit after its kind; and its office shall be two-fold. It shall address itself to men and to God. To men it shall proclaim Ireland's abiding reverence for St. Kyran's virtues; to God it shall speak Ireland's prayer for his intercession.

Such a monument, and at this time, was demanded by the piety of Catholic Ireland. That St. Kyran's virtues should never be without honour in Ireland was announced to himself thirteen centuries ago in Aran, when first he narrated to his beloved master St. Enda, the vision that had been vouchsafed him of the future glories of Clonmacnois. He had seen the noble stream of Shannon flowing among these verdant plains, and, on its banks, a stately tree laden with leaves and fruits, and covering the land with its grateful shade. "That fruitful tree," explained St. Enda, "art thou thyself, for thou shalt be great before God and man, and shalt produce sweetest fruits of good works, and shalt be honoured throughout all Ireland." First fruits of these good works were the monastic virtues exercised by our saint in Aran. He entered that holy island in the bloom of his youth, and for the long years he sojourned there, he was, as St. Enda described him, "the flower and strength of religious observance." His life was a pattern of humility. For seven years, well born and scholarly as he was, he toiled with his hands at those labours which men commit to the least important of their servants. He would fain continue to the end in the practice of obedience: and even when at length he was compelled to become the master of others, he prayed that he and his charge might still continue under the guidance of St. Enda. His austerity was marvellous. Lashed by the Atlantic waves, swept by the Atlantic blasts, the Island of Aran was the home of penance and mortification. Hundreds of Ireland's saints fled to it, as the anchorites had fled to the desert solitudes of the Thebaid. "Aran," says a recent writer,¹ "is no better than a wild rock. It is strewn over with the

¹ *Froude*: "Short Studies," vol. ii., page 216.

ruins, which may still be seen, of the old hermitages; and at their best, they could have been but such places as sheep would huddle under in a storm, and shiver in the cold and wet which would pierce through the chinks of the walls. . . . Yes, there on that wet soil, with that dripping roof above them, was the chosen home of these poor men. Through winter frost, through rain and storm, through summer sunshine, generation after generation of them, there they lived and prayed, and at last laid down and died." Most fervent among these austere men was our St. Kyran, who made of his innocent body a martyr of penance. As day followed after day, and week after week, and month after month, for seven long years, he ceased not to sacrifice his will by minutest obedience; his body by severe labour; his repose by incessant prayer; and this with the flinty rock for his bed, with course and scanty food, in poor attire, exposed to frost and sun, buffeted by wind and snow. And as he was a miracle of humility and of penance, so also was he a miracle of sweetest charity. As his penitential life tells eloquently of his love for God, so the story of his parting from his brethren when he was called away from Aran to Clonmacnois, as related in the ancient Life of St. Enda, is a proof of his loving heart towards men. As the boat that was to carry him to the banks of the Shannon was spreading its sails to the breeze, St. Kyran came slowly down from his beloved cell, weeping and surrounded by his weeping brethren. Tenderly his gaze lingered on each familiar sanctuary as he passed onwards to the beach, and there, kneeling down, he asked for the last time the blessing of the father of his soul. In sign of the charity that filled their hearts, and of the brotherhood they had contracted between themselves and those who were to come after them, a cross was erected on the spot, and the two saints said:—"Whosoever in after times shall break the loving bond of this our brotherhood, shall not have share in our love on earth, nor in our company in heaven." Near to where that cross stood, a church was erected to commemorate the virtues of St. Kyran as the perfect religious. That church I have visited, and found a ruin. For centuries it told the history of St. Kyran's religious perfection; and now that its stones are scattered, and its altar made desolate, would it not be a reproach to Irish Catholics, if they were to allow to perish for ever the memories it was set up to record? From such a reproach the church we have dedicated to-day has saved us. These new walls take up the testimony of those old ones in their decay, and tell us of the perfect monk who

toilsomely earned in Aran the merits that were to enrich Clonmacnois. Here, to-day, we set up once again the cross which Enda and Kyran erected in Aran, as a pledge of brotherhood between themselves and those who were to come after them. And by a sweet providence of God, and as if to declare this church heir to the office of that from which thirteen hundred years separate it, the bishop who dwells nearest to St. Enda's Aran, has come to Clonmacnois to-day to join at the foot of that Cross, in loving brotherhood and communion of sacrifice, him who, most unworthily, holds there the place of St. Kyran.

From Aran, St. Kyran came to this part of the valley of the Shannon, but not as yet to settle in Clonmacnois. He was now a priest, and on the Island of Inis-Oenghin, in Lough Ree, he practised for eight or nine years the virtues of the perfect Priest, with as much fervour as he had practised on Aran those of the perfect Monk. Surrounded now by disciples of his own, constituted a teacher of the faith, and a dispenser of the sacraments, it was no longer permitted to him to shun altogether the concourse of men. But he did all that he could to guard from the world's tainted breath the gifts he had received, and the souls that had been entrusted to his charge. St. Ambrose¹ describes to us the attractions which islands such as those that stud the noble expanse of Lough Ree, possessed for the religious men of that age. They loved, he says, those islands, "which, as a necklace of pearls, God has set upon the bosom of the waters, and in which those who would shun the pleasures of the world, may find a refuge wherein to practise austerity, and save themselves from the snares of life. The water that encompasses them becomes, as it were, a veil to hide from mortal eye their deeds of penance; it aids them to acquire perfect continence; it feeds grave and sober thought; it has the secret of peace; it repels the fierce passions of earth. In it these faithful and pious men find incentives to devotion. The mysterious sounds of the waves call for the answering sound of sacred psalmody; and the peaceful voices of holy men, mingled with the murmur of the waters against the shore, rise harmonious to the heavens." Here, then, did St. Kyran lead the life of the perfect Priest. Here did he practise the rule of a Priest's life that had been given to him at Aran, which his fellow-student, St. Carthage, has written for us, and which tells of "the patience, humility, prayer, fast, and cheerful abstinence; of the steadiness, modesty, calmness, that are due from a leader of religious men, whose

1 "O'Curry's Lectures," vol. i., page 376.

office it is to teach in all truth, unity, forgiveness, purity, rectitude in all that is moral ; whose chiefs works are the constant preaching of the Gospel for the instruction of all persons, and the sacrifice of the Body of the great Lord upon the Holy Altar!"—(Rule of St. Carthage).! Here did he reach the perfection to which an ancient Irish treatise invites all priests ; that " their hearts should be chaste and shining, and their minds like the foam of the wave, or the colour of the swan in the sunshine ; that is, without any particle of sin, great or small, resting in his heart !" And here another Church was raised to perpetuate the memory of his virtues. Alas ! that Church also is in ruins. The wild briar grows in the place of sacrifice, and where saints expounded the mysteries of the faith few are ever seen, save, perhaps, thoughtless seekers after pleasure. But, in this new St. Kyran's the memory of his priestly virtues shall find a new sanctuary. Right fittingly shall those years of teaching, of sanctification, and of sacrifice be represented at this altar where the same victim he offered is immolated ; at these tribunals of penance where the same priestly power of loosing and binding is exercised, in this pulpit from which the same faith is preached !

At length the day came in which, about the year 544, he who was already the perfect Monk and the perfect Priest was to become also the perfect Abbot, founder and ruler of the glorious Monastery of Clonmacnois. How splendid were the virtues that adorned St. Kyran as the perfect Abbot, let Clonmacnois itself proclaim ! It was long the most celebrated religious house in Ireland. It was the mother of countless saints. It was a treasure-house of graces. It became the chief seat of learning in Ireland. It was a school of art and literature. Kings esteemed it an honour to build its walls with their royal hands. The Emperor Charlemagne sent rich presents to it through Alcuin. The chieftains and princes of Erin bestowed their gifts upon it, until in lands and treasures, in precious chalices and sparkling gems, in stately churches and rich crosses, it was the wonder of many lands. To be laid to rest beneath its earth, as near as might be to the relics of St. Kyran, was a privilege coveted by the noblest in the land. Bright with dew, and red-rosed, as it is styled in an old Irish poem, it was not its sunny meads or its bright flowers that won for it such esteem ; it was Ireland's faith in the power of its founder's intercession. And yet, he to whose merits all this was due, ruled over the monastery he had founded for the short space of less than a single year ! After seven months of

! *Hexameron* : lib. 3, c. 5.

labour there he passed to his reward, and there beyond he rests awaiting his glorious resurrection. There also, as was meet, arose a church in his honour. Among the churches that crown with their ruins the swelling hill, there is one named after the sainted Abbot, and close to his venerable grave. But, if it were painful to see the scattered walls of the church on Aran that told of the virtues of his youth ; if it were painful to mark the desolation of the church on Inis-Oenghin, that once spoke of the virtues of his riper years, much more painful is it to see—not merely the ruin, nor the desolation—but the desecration of the church that stands in Clonmacnois, to tell what its sainted Abbot was, and point to where he lies ! Far from me this day be the thought of wounding by any words of mine the religious sentiments of others ! but I cannot refrain from lamenting in the bitterness of my soul that *our holy places are come into the hands of strangers ; our temple is become as a man without honour.*—1 Mach. ii. 12. What sin have his people done, that their father's grave should have become the dishonoured temple of heresy ! Some consolation, however, it is, that the ceremony of this morning has made atonement to the outraged honour of the saint of our hearts. Yes, there is joy in the thought that here, in his own Clonmacnois, this beautiful temple has been raised under the invocation of his name. What if the Atlantic spray dashes unresisted over St. Kyran's ruined church in Aran ; what if St. Kyran's church on Inis-Oenghin is roofless and desolate ; what if even St. Kyran's church at Clonmacnois has been violated and degraded ; have we not in this new St. Kyran's what will surpass the glories of the old ? Blessed, then, a hundred times blessed, be the hands that built its walls, and bade its stately arches rise ! Blessings on you, first of all, O good Pastor, with your helpers in the ministry ! Blessings on you, faithful children of St. Kyran, who in the sweat of your brow, and by the toil of your hands—in the early dawn and when the sun was setting—added to your daily tasks, already heavy, the labour of bringing together materials for the building ! Blessings on you, too, who, whether out of your poverty or out of your riches, provided means wherewith to carry on that good work ! Proceed with courage till that work be gloriously completed. But, if you would work successfully, remember what manner of men were those who preceded you in the task. The Church you are building is to be heir of all the glories that shone in the churches formerly raised to St. Kyran ; if so, your souls must be pure as those saints of Aran ; your hearts faithful to Catholic truth like those of the ecclesiastics in Inis-Oenghin ;

and your hands generous as those of the kings and nobles who built up Clonmacnois. These royal and illustrious patrons are gone, and you, their children, are servants where they once were lords. But, their blood runs in your veins, and better even than their princely blood, their faith glows in your hearts. They have bequeathed to you their work : be worthy of your sires, and let Ireland once more possess in Clonmacnois a monument worthy of her undying love for St. Kyran, the perfect Monk, the perfect Abbot !

And now let the solemn rite of Sacrifice proceed, and let the Pure, Holy, and Unspotted Host be offered up for the first time within these newly hallowed walls. But, as for us, let us bow our unworthy heads to the dust, while enters the shining company of saints and angels, who come hither to keep the high festival. They are coming, the saints of Aran : Enda, Finnian, and Columba : and with them they lead the white robed crowd of religious men among whom St. Kyran spent his youth. Coming are the sainted Priests, and holy Levites, whom he taught and sanctified in his island home in Lough Ree. And you, too, are here, you countless throng of the saints of Clonmacnois ! Bishops and Abbots, Kings and Chieftains, Doctors and Scholars, chaste youths and consecrated Virgins. Coming, too, is the host of heaven, with glowing hearts and celestial song of triumph, encompassing Mary as she progresses to meet her Son. Enter then, O Lord Jesus Christ, enter then, into this sanctuary which our hands have made, to crown and seal its dedication by the mystic outpouring of Thy Precious Blood upon this altar ! And lead with Thee our Patron, St. Kyran, who, for Thy love, did overcome the world, and establish him according to Thy promise, as a Pillar in this Thy Temple, that he may go out no more from among us ! Write his name together with thine own, O God, on the great heart of Ireland, as we have written them together to-day upon the face of this temple, and grant that when time shall have dissolved it in ruin like its predecessors, Thy name, and the names of the saints Thou hast given her, may be found imperishably united, and living in her love. Amen.

THE RIGHT REV. DR. GILLOOLY ON THE LENTEN FAST AND CATHOLIC EDUCATION.

THE Holy Season of Lent, which we are now preparing to celebrate, has been always observed in all Christian countries, from the very days of the Apostles, as a time of prayer and penance. Honoring the forty days' fast of her Divine Founder, following, too, the example of the saints and penitents of the Old Law, and consulting for the spiritual wants and interests of her children, the Church of Christ has set apart the six weeks of Lent for the special observance of prayer and meditation, of fasting and alms deeds; and she has enforced those holy and penitential works by precepts of strict obligation. She wishes that those weeks should be spent in frequent and pious recollection of the sufferings of our loving Redeemer, in lamenting our sins which were the cause of those sufferings, in applying to our souls, through the adorable Sacrifice of the Mass and the Holy Sacraments, the all-saving merits of His Precious Blood, and in preparing, by those pious exercises, to celebrate worthily His glorious Resurrection by our own spiritual resurrection to a new life of purity and holiness. It is with the same view of preparing our souls for this new and spiritual life, that the Church, the Spouse of Christ, orders all her children, who are not legitimately impeded, to fast and abstain on six days of every week of Lent; and, moreover, exhorts them to mortify their senses and appetites, to lay aside all vanity and ostentation, to be meek and humble of heart; in a word, to put off the old man with his vices and concupiscences, and to clothe themselves with the spirit of Jesus Christ. And still further, in addition to this law of interior and exterior mortification, she prescribes to all, according to their means, to practise almsgiving—to give up a just portion of their worldly goods, wherewith to relieve the wants and sufferings of the poor; and this she requires, in order that her children may free their hearts from the enslaving passion of avarice, and at the same time exercise the great virtue of charity, by giving their care and sympathy to their neighbour, and sharing with him their temporal goods.

Following the spirit of our Holy Mother the Church, and speaking in her name, we come, dearly beloved brethren, to

exhort you to devote yourselves earnestly and generously during this time of plenteous grace and mercy to those most excellent works of prayer, mortification, and alms-giving, which she prescribes for our observance. Attend Holy Mass and the other public devotions of Lent each day as regularly as your health and condition in life will permit ; and, when you cannot join the faithful in their common observances, supply for them in your families by pious reading and the recitation of the Holy Rosary and other prayers. Be assiduous in assisting in your churches on the Fridays of Lent at the public devotions of the Way of the Cross, which are so appropriate to this time and so well fitted to move the soul to the deepest sentiments of contrition and of gratitude to God. Let the Lent be made by all a time of fervent preparation for the Paschal Communion, and let all regular recipients of the Sacraments endeavour to approach them during this holy season more frequently and with more careful preparation. Pray often and fervently for the conversion of sinners, for the perseverance and advancement of the just, for the happy death of the dying, for the union, peace, and propagation of the Church of Christ. Pray with humility, fervor, and perseverance, and unite your prayers with those of the saints and of the Universal Church. Then, as regards the fast and abstinence of Lent, you will resolve, dearly beloved brethren, to observe them in a spirit of filial obedience, and with all the exactness that your health and employments will allow. Seek no special dispensations without real necessity ; and if you can make but slight retrenchment from your ordinary food, endeavour to supply for the defect of corporal mortification by the avoidance of all dangerous and dissipating amusements, and by restricting, if not abandoning, the use of spiritous liquors and other stimulants. Give alms also, as the Church exhorts you to do ; give them freely and generously, according to your means. Above all, beloved brethren, resolve to fast from sin, for that is the great fast of Lent ; resolve to keep far away from the voluntary and dangerous occasions of sin, which is the great abstinence of Lent ; and labor assiduously to correct all your sinful habits and to subdue your passions, for that is the great end and object of all the observances of Lent.

Seldom, if ever, was the spirit of prayer and penance and brotherly love more needed in the Church of Christ than in this our day, amidst the countless evils and dangers that threaten us on every side. The Christian Religion is openly assailed in books and newspapers, by lecturers and preachers ;

its most sacred and fundamental doctrines are questioned, nay, repudiated, here in our own island as well as in Continental countries, by sects and so-called churches, which dishonor the name of Christ by still calling themselves Christian. The principles of Christianity, which for so many ages were the foundation of laws and governments, and the bulwark of society, are now being banished from legislation. Modern laws pretend to ignore God and His Christ; they ask no sanction from religion or conscience; they disclaim all spiritual ends and objects; they assert the superiority of the State over the Church—the spiritual kingdom of Christ; and they assume the power of regulating, restricting, and arresting her action within the sphere assigned to her by Christ. Our Holy Father is still a prisoner—still deprived of his temporal authority and independence: and this with the connivance, if not with the sanction, of all the powers of this world. The bishops and other pastors of the Church in Italy, Switzerland, Turkey, Russia, and especially in Prussia, are fined, imprisoned, and cruelly harassed; many of them are banished from their country, and their flocks are deprived of all the helps and consolations of religion. A system of legal persecution, as brutal and ruthless as that whose infamous memory is still fresh in our own island, is established and relentlessly enforced in those countries. The enemies of Christ, in governments and parliaments, are everywhere advocating, organizing, or spreading godless systems of State Education, which banish the Christian Religion from schools, with a view to banish it also from the hearts of children and from society. Already we witness in most countries the fatal effects of those anti-Christian laws and systems of education, and of those government influences so powerful for evil. Ignorance and disregard of Christian truths, or rabid hostility to them—scepticism—religious indifference—the independence of the human will and intellect—the contempt and rejection of all authority, temporal and spiritual—the passionate, insatiable pursuit of wealth and of all kinds of sensual indulgence—egotism, deceit, and injustice in every form; such are a few of the hideous features of our times, such are the vices of the world that surround us, and against which we have urgent need to offer our sighs, and tears, and supplications to the throne of Divine Mercy. And if we look into our own Catholic flocks in our own Catholic country, what sad havoc of souls do we not see wrought by this sensual, licentious, and unbelieving spirit of our age. Poisoned by the deadly atmosphere of vice and error that surrounds them, many

Catholics, alas! preserve but the name of their religion. Their lives are a dishonor and a contradiction to their Faith and a deep affliction to their pastors. They borrow their opinions, even on religious questions, from the infidel, anti-catholic books and newspapers they read: they adopt the unchristian language and habits of the corrupt, unbelieving society in which they live; in the hour of danger and difficulty they desert their Church, and not a few of them are to be found in the ranks of her enemies. How many again of those who are firm and sincere in their faith, lead lives that are a dishonor to God and a scandal to their neighbour? How many amongst us addicted to the degrading vice of intemperance? How many enslaved by sensual habits, and living in disorders not to be named amongst Christians? How many customs and fashions, utterly opposed to Christian morality, still flourish amongst us?—scandalous wakes, dances, balls, and theatrical representations—modes of dress and of amusements, that would seem devised in very derision of Christian purity and delicacy—and all this in the highest as well as in the lower grades of our own Catholic people! How many faint-hearted Catholics violate the laws of God and His Church, and the dictates of their conscience in these matters through human respect, or on the wretched plea of usage and custom, and who perpetuate amongst us those criminal abuses which they should be the foremost to condemn and resist. Again, if we look into our own families and into our own hearts, how few of us will not find there much that offends God—much that calls for prayer and reparation. And besides those spiritual evils, who can fail to see in the present social condition of the various countries of the world, and in the relations of states and countries with each other, great and imminent danger of wars and revolutions, with all the countless and terrible misfortunes, temporal and spiritual, which they never fail to bring with them? Surely, beloved brethren, the danger of such wide-spread calamities should fill us with a salutary dread, and make us turn in earnest supplication to the Father of Mercies, that He may avert them from us and from our fellow-creatures. We should, in view of our own crimes and excesses and those of the world, devote ourselves with redoubled ardour to all the penitential exercises of the Lent, that God may cleanse us from our sins and redeem us from our iniquities; that we may at length renounce our sinful ways, and return to our Heavenly Father with humble, penitent, and grateful hearts. Let us approach and cling with confidence to the throne of Mercy, remembering that in this

holy time we have the whole Church of God praying and doing penance with us, and offering a holy violence to heaven; let us pray for ourselves, our families, our country, our Holy Church and her pastors; in a word, for all for whom Christ our Lord has died; there is no grace, however precious, we may not now hope to receive; no victory, however great or difficult, we may not achieve; no pardon, however ill-merited in the past, that we may not obtain.

The Christian education of their children is for all Catholic parents a duty of the most sacred character and most vital importance; and it is our constant and most earnest prayer that you may all well understand and faithfully fulfil this duty, on which depends the salvation of the rising generation and of generations yet unborn. This subject of education is one that weighs heavily on the consciences of your clergy, and still anxiously engages the attention of your bishops. The systems of education that are still forced upon us by the State, are most dangerous and prejudicial to Catholics. Our demands and protests are unheeded; still must they be renewed with unyielding firmness, and all legitimate means must be employed to secure due protection in the public schools for the faith and conscience of our children, and to obtain our due proportion of the educational grants and endowments of the State. The question of the remuneration of National School Teachers is intimately connected with our educational interests; and it was evident, in the course of the agitation recently organized by the associated teachers, that, under cover of demands for the improvement of their own position, they, or at least the Ulster section of them, who assumed their leadership, sought to bring about stealthily a change in the management of schools which would be most detrimental to Catholic interests. We believe most of the Catholic teachers were deceived by their Presbyterian leaders; they have been shown the snare that was laid for them; and we must hope they will cautiously avoid it in future. They should forfeit entirely our confidence and support, if they sought to advance their own material interests by the sacrifice of the religious and eternal interests of our children. We are sincerely desirous, and so are all our clerical school managers, that teachers should be adequately and even generously remunerated for the faithful discharge of their onerous and important duties. We desire to see their condition made more comfortable and respectable, and their present emoluments increased and secured; but at the same time we object to, and must resist any and every change that would imperil the faith of our youth; and we think, with the great majority of our Irish

Boards of Poor Law Guardians, that the further increase of teachers' emoluments should come, not from the Poor's rate or any other local tax, but from the Consolidated Fund or the residue of Church property, and from school fees. It is only right and just—and it would be undoubtedly for the interest of education—that parents able to pay for their children's education, should do so according to their means. If parents are bound by the laws of God and of the State to provide, at their own cost, for the corporal wants and well-being of their children, they are surely bound by a far stricter obligation, and under more severe penalties, to provide, by their own care, and at their own expense, for the wants and interests of those children's souls. This sacred duty no Christian parent will deny or neglect. How, then, has it been to some extent forgotten by Catholic parents in Ireland? Why have they ceased to pay, or to be disposed to pay, for the instruction of their children in the National Schools? The reason is patent; it is because the Government, owing partly to its anxiety to cover the country with those schools, took on itself, from the first introduction of the National system, to pay the salaries of the teachers and other expenses connected with the schools, calculating that an impoverished people, remarkable for their love of learning, would be attracted to schools where education was proffered to all—even the poorest—as a matter of right; and that young men and women would be attracted to the profession of teachers by the substitution of a Government pension for the precarious fees obtainable from parents. It is thus parents have come to regard our school teachers as paid Government officials, bound to do their work like other officials, for the State salary paid to them. It is thus parents have been led by the State itself to throw upon it the duty of educating their children; and hence it is that, contrary to their Catholic principles and Irish traditions, many Catholic parents have lost much of their old esteem and love for learning, and have come to take but a divided interest in their children's education. We should therefore consider it a most salutary arrangement, that parents should pay school fees directly to the teachers; and that the desired increase in the teachers' emoluments should be drawn partly from that source. Such an arrangement, besides presenting the great moral and religious advantages we have referred to, would, we are convinced, have the happy effect of securing for our schools a much larger and more regular attendance, and of stimulating the industry of the children and increasing their love of learning, whilst it would greatly help to place the teachers in relations

of confidence and intimacy with the parents—relations that are reversed and made impossible under the present school system, and which should become still more impossible were the teachers to derive any part of their support from a forced and unpopular tax. It is easy to foresee that, should the teachers become mere civil servants of the State, supported by State salaries and public taxes, they would be soon regarded by our people as mere state functionaries, and treated very generally as a detective department of the Constabulary Force. This is a result of the teachers' agitation which we should endeavour to prevent, as much in the interest of the teachers themselves as of education. Whatever mode of payment is adopted in favour of the teachers, we must see that it shall neither withdraw nor weaken any of the few remaining guarantees which enable Catholics to remain in connexion with the Education Board. The transfer of the management of our schools from the clergy to School Boards—a favorite scheme with Presbyterians and other anti-Catholic bigots—should, we may safely predict, speedily result in the total wreck of this mis-called National system, and in a disastrous conflict of warring elements, both religious and social. Although we may hope never to witness an attempt so fraught with danger to the peace and prosperity of our country, we must be prepared to meet and resist it. To subject the education of our Catholic children to the control of boards, in which Protestant members would predominate in number or influence, would be to revive in a new but more dangerous form the old proselytizing schools, by which former English Governments sought to poison the souls of our children, and rob them of their Faith; it would be, in truth, a new phase of religious persecution, which could result only in making the persecutors more odious, and rekindling, with peril to England as well as to Ireland, the old social, political, and religious animosities, which it is the duty of all, and especially of the State, to suppress and extinguish. You will pray, dearly beloved brethren, that we may be allowed to live in peace and to bring up our children in that one true faith which we have inherited from our persecuted fathers, and which is dearer to us than life.

DOCUMENTS.

SUPREMAE SACRAE CONGREGATIONIS INSTRUCTIO
AD PROBANDUM OBITUM ALICUIUS CONIUGIS.

MATRIMONII vinculo duos tantummodo, Christo ita docente, copulari, et coniungi posse: alterutro vero coniuge vita functo, secundas, imo et ultiores nuptias licitas esse, dogmatica Ecclesiae Catholicae doctrina est.

Verum ad secundas et ultiores nuptias quod attinet, cum de re agatur, quae difficultatibus ac fraudibus haud raro est obnoxia, hinc Sancta Sedes sedulo curavit modo Constitutionibus generalibus, saepius autem responsis in casibus particularibus datis, ut libertas novas nuptias ineundi ita cuique salva esset, ut praedicta matrimonii unitas in discrimen non adduceretur.

Inde constituta sacrorum Canonum, quibus, ut quis possit licite ad alia vota transire, exigitur, quod de morte coniugis certo constet, uti cap. *Dominus, de secundis nuptiis*, vel quod de ipsa morte recipiatur *certum nuncium*, uti cap. *In praesentia, de sponsalibus et matrimoniiis*. Inde etiam ea, quae explanatius traduntur in Instructione *Cum alias, 21 Augusti 1670*, a Clemente X. sancita, et in Bullario Romano inserta super examine testium pro matrimoniis contrahendis in Curia Epi Vicarii Urbis et ceterorum Ordinariorum. Maxime vero quae propius ad rem facientia ibi habentur nn. 12 et 13.

Et haec quidem abunde sufficerent, si in eiusmodi causis peragendis omnimoda et absoluta certitudo de alterius coniugis obitu haberi semper posset; sed cum id non sinant casuum propemodum infinitae vices (quod sapienter animadversum est in laudata Instructione his verbis: *Si tamen huiusmodi testimonia haberi non possunt, Sacra Congregatio non intendit excludere alias probationes, quae de iure communi possunt admitti, dummodo legitimae sint et sufficientes*), sequitur, quod, stantibus licet principiis generalibus praestitutis, haud raro casus eveniunt, in quibus ecclesiasticorum Praesidum iudicia haerere solent in vera iustaque probatione dignoscenda ac statuenda; imo, cum pro summa illa facilitate, quae aetate nostra facta est, remotissimas quasque regiones adeundi, in omnes fere orbis partes homines divagantur, eiusmodi casuum multitudo adeo succrevit, ut frequentissimi hac de re ad Supremam hanc Congregationem habeantur recursus, non sine porro partium incommodo, quibus inter informationes atque instructiones, quas pro re nata, ut aiunt, peti mittique necesse est, plurimum defluit temporis, quin possint ad optata vota convolare.

Quapropter Sacra eadem Congregatio huiusmodi necessitatibus occurrere percipiens, simulque perpendens, in dissitis praesertim Missionum locis ecclesiasticos Praesides opportunis destitui subsidiis, quibus ex gravibus difficultatibus extricare se valeant, e re esse censuit uberiores edere Instructionem, in qua, iis, quae iam tradita sunt, nullo pacto abrogatis, regulae, indigentur, quas in eiusmodi casibus haec ipsa S. Congregatio sequi solet, ut illarum ope, vel absque necessitate recursus ad Sanctam Sedem, possint iudicia ferri, vel certe, si recurrendum sit, status quaestionis ita dilucide exponatur, ut impediri longiori mora sententia non debeat. Itaque,

1. Cum de coniugis morte quaestio instituitur, notandum primo loco, quod argumentum a sola ipsius absentia quantumque (licet a legibus civilibus fere ubique admittatur) a sacris Canonibus minime sufficiens ad iustam probationem habetur. Unde sa. me. Pius VI. ad Archiepiscopum Pragenssem die 11 Julii 1789, rescripsit, solam coniugis absentiam, atque omnimodum eiusdem silentium *satis argumentum non esse ad mortem comprobendam*, ne tum quidem, cum edicto regio coniux absens evocatus (idemque porro dicendum est, si per publicas ephemerides id factum sit) nullum suimet indicium dederit. *Quod enim non comparuerit, idem ait Pontifex, non magis mors in causa esse potuit, quam eius contumacia.*

2. Hinc ad praescriptum eorundem sacrorum Canonum, documentum authenticum obitus diligenti studio exquiri omnino debet; exaratum scilicet ex regestis Paroeciae, vel Xenodochii, vel militiae, vel etiam, si haberi nequeat ab auctoritate ecclesiastica, a Gubernio civili loci, in quo, ut supponitur, persona obierit.

3. Porro quandoque hoc documentum haberi nequit; quo casu testium depositionibus supplendum erit. Testes vero duo saltem esse debent, iurati, fide digni, et qui de facto proprio deponant, defunctum cognoverint, ac sint inter se concordēs quoad locum et causam obitus, aliasque substantiales circumstantias. Qui insuper, si defuncti propinqui sint, aut socii itineris, industriae, vel etiam militiae, eo magis plurimi faciendum erit illorum testimonium.

4. Interdum unus tantum testis examinandus reperitur, et licet ab omni iure testimonium unius ad plene probandum non admittatur, attamen ne coniux alias nuptias inire peroptans, vitam caelibem agere cogatur, etiam unius testimonium absolute non respuit Suprema Congregatio in dirimendis huiusmodi casibus, dummodo ille testis recensitis conditionibus sit praeditus, nulli exceptioni obnoxius, ac praeterea eius depositio aliis gravibusque adminiculis fulciatur; sique alia

extrinseca adminicula colligi omnino nequeant, hoc tamen certum sit, nihil in eius testimonio reperiri, quod non sit congruum atque omnino verisimile.

5. Contingit etiam, ut testes omnimoda fide digni testificentur, se tempore non suspecto mortem coniugis ex aliorum attestazione audivisse, isti autem vel quia absentes, vel quia obierint, vel aliam ob quamcumque rationabilem causam examinari nequeant; tunc dicta ex alieno ore, quatenus omnibus aliis in casu concurrentibus circumstantiis, aut saltem urgentibus respondeant, satis esse censentur pro sequutae mortis prudenti iudicio.

6. Verum haud semel experientia compertum habetur quod nec unus quidem reperiat testis, qualis supra adstruitur. Hoc in casu probatio obitus ex coniecturis, praesumptionibus, indiciis et adiunctis quibuscumque, sedula certe et admodum cauta investigatione curanda erit ita nimirum, ut pluribus hinc inde collectis, eorumque natura perpensa, prout scilicet urgentiora vel leviora sunt, seu propiore vel remotiore nexu cum veritate mortis coniunguntur, inde prudentis viri iudicium ad eandem mortem affirmandam probabilitate maxima, seu morali certitudine promoveri possit. Quapropter quandonam in singulis casibus habeatur ex huiusmodi coniecturis simul coniunctis iusta probatio, id prudenti relinquendum est iudicis arbitrio; heic tamen non abs re erit plures indicare fontes, ex quibus illae sive urgentiores, sive etiam leviores colligi et haberi possint.

7. Itaque in primis illae praesumptiones investigandae erunt, quae personam ipsius asserti defuncti respiciunt, quaeque profecto facile haberi poterunt a coniunctis, amicis, vicinis, et quoquo modo notis utriusque coniugis. In quorum examine requiratur *ex. gr.* :

An ille, de cuius obitu est sermo, bonis moribus imbutus esset; pie religioseque viveret, uxoremque diligeret; nullam sese occultandi causam haberet; utrum bona stabilia possideret, vel alia a suis propinquis aut aliunde sperare posset.

An discesserit annuentibus uxore et coniunctis; quae tunc eius aetas et valetudo esset.

An aliquando, et quo loco scripserit, et num suam voluntatem quamprimum redeundi aperuerit, aliaque huius generis indicia colligantur.

Alia ex rerum adiunctis pro varia absentiae causa colligi indicia sic poterunt.

Si ob militiam obierit, a duce militum requiratur, quid de eo sciat; utrum alicui pugnae interfuerit; utrum ab hostibus fuerit captus; num castra deseruerit, aut destinationes periculosas habuerit, etc.

Si negotiationis causa iter susceperit, inquiratur, utrum tempore itineris gravia pericula fuerint ipsi superanda ; num solus profectus fuerit, vel pluribus comitatus ; utrum in regionem, ad quam se contulit, supervenerint seditiones, bella, fames et pestilentiae, etc., etc.

Si maritimum iter fuerit aggressus, sedula investigatio fiat, a quo portu discesserit ; quinam fuerint itineris socii ; quo se contulerit ; quod nomen navis, quam conscendit ; quis eiusdem navis gubernator ; an naufragium fecerit ; an societas, quae navis cautionem forsitan dedit, pretium eius solverit ; aliaeque circumstantiae, si quae sint, diligenter perpendantur.

8. Fama quoque aliis adiuta adminiculis argumentum de obitu constituit, hisce tamen conditionibus, nimirum ; quod a duobus saltem testibus fide dignis et iuratis comprobetur, qui deponant de rationabili causa ipsius famae ; an eam acceperint a maiori et saniori parte populi, et an ipsi de eadem fama recte sentiant ; nec sit dubium, illam fuisse concitatam ab illis, in quorum commodum inquiritur.

9. Tandem, si opus fuerit, praetereunda non erit investigatio per publicas ephemerides, datis Directori omnibus necessariis personae indiciis, nisi ob speciales circumstantias saniori ac prudentiori consilio aliter censeatur.

10. Haec omnia pro opportunitate casuum Sacra haec Congregatio diligenter expendere solet ; cumque de re gravissima agatur, cunctis aequa lance librat, atque insuper auditis plurium Theologorum et iuris prudentum suffragiis, denique suum iudicium pronunciat, an de tali obitu satis constet, et nihil obstet, quominus petenti transitus ad alias nuptias concedi possit.

11. Ex his omnibus ecclesiastici Praesides certam desumere possunt normam, quam in huiusmodi iudiciis sequantur. Quod si, non obstantibus regulis hucusque notatis, res adhuc incerta et implexa illis videatur, ad Sanctam Sedem recurrere debebunt, actis omnibus cum ipso recursu transmissis, aut saltem diligenter expositis.

RESOLUTIONS ADOPTED BY THE ARCHBISHOPS AND BISHOPS OF IRELAND, AT THEIR MEETING IN DUBLIN, ON 28TH FEBRUARY, 1873, IN REFERENCE TO THE CATHOLIC UNIVERSITY.

WE have great pleasure in complying with the request made by one of our subscribers, that we should publish in this number of the RECORD the Resolutions of the Irish Bishops in reference to Mr. Gladstone's University Bill.

Our Correspondent, who had occasion to refer to the Resolutions lately, was not unnaturally disappointed at being unable to find them in the RECORD.

The preservation of such documents must, of course, be regarded as one of the chief objects of a periodical such as this. We have, therefore, to thank our Correspondent for calling attention to the omission which we now hasten to supply.—

ED. I. E. R.

THE GOVERNMENT UNIVERSITY BILL.

At the Meeting of the Prelates assembled at the Pro-Cathedral, on 28th February, 1873, the following Resolutions were unanimously adopted :—

1.—“That viewing with alarm the wide-spread ruin caused by godless systems of education, and adhering to the declarations of the Holy See, we reiterate our condemnation of mixed education as fraught with danger to that divine faith which is to be prized above all earthly things, for ‘without faith it is impossible to please God.’—(Heb. xi. 6), ‘And what doth it profit a man if he gain the whole world and suffer the loss of his own soul?’—(Matt. xvi. 26.)

2.—“That whilst we sincerely desire for the Catholic youth of Ireland full participation in the advantages of University Education, and in the honours, prizes, and degrees intended for the encouragement of learning, we are constrained by a sense of duty we owe to our flocks, to declare that the plan of University Education now before parliament, as being framed on the principle of mixed and secular education, is such as Catholic youths cannot avail themselves of, without danger to their faith and morals.

3.—“That the distinguished proposer of this bill, proclaiming as he does in his opening speech, that the condition of Roman Catholics in Ireland in regard to University Education is miserably bad—scandalously bad, and professing to redress this admitted grievance, brings forward a measure singularly inconsistent with his professions, because, instead of redressing, it perpetuates that grievance, upholding two out of three of the Queen’s Colleges, and planting in the metropolis two other great teaching institutions the same in principle with the Queen’s Colleges.

4.—“That putting out of view the few Catholics who may avail themselves of mixed education, the new bill, without its being avowed in point of fact, gives to the Protestant Episcopalians, to Presbyterians, and the new sect of Secularists, the immense endowments for University Education in this country; to Trinity College some £50,000 or more, with splen-

did buildings, library and museum, to the new University, £50,000, to the Cork College, £10,000, to the Belfast College, £10,000 ; while to the Catholic University is given nothing ; and furthermore, the Catholic people of Ireland, the great majority of the nation, and the poorest part of it, are left to provide themselves with endowments for their own colleges out of their own resources.

5.—“That this injustice is aggravated by another circumstance. The measure provides that the degrees and prizes of the new University shall be open to Catholics, but it provides for Catholics no endowed Intermediate Schools, no endowment for their one college, no well-stocked library, museum, or other collegiate requisites, no professorial staff, none of the means for coping on fair and equal terms with their Protestant and other competitors ; and then Catholics, thus over-weighted, are told that they are free to contend in the race for university prizes and distinction.

6.—“That as the legal owners of the Catholic University, and at the same time acting on behalf of the Catholic people of Ireland, for whose advantage, and by whose generosity it has been established, in the exercise of that right of ownership, we will not consent to the affiliation of the Catholic University to the new University, unless the proposed scheme be largely modified, and we have the same objection to the affiliation of other Catholic Colleges in Ireland.

7.—“That we invite the Catholic clergy and laity of Ireland to use all constitutional means to oppose the passing of this bill in its present form, and to call on their parliamentary representatives to give it their most energetic opposition.

8.—“That now more than ever it behoves the Catholics of Ireland to contribute to the support of the Catholic University, the one only institution of the kind in the country where Catholic youth can receive university education based upon religion.

9.—“That we address to the Imperial Parliament petitions embodying these Resolutions, and praying for the amendment of the bill.

“ Signed on behalf the meeting—

“✱ PAUL CARDINAL CULLEN,	Archbishop of Dublin, Chairman.	
“✱ GEORGE CONROY,	Bishop of Ardagh and Clonmacnois,	} Secretaries.
“✱ JAMES M'DEVITT,	Bishop of Raphoe,	

“ Presbytery, Marlborough-street,
 “ 28th February, 1873.”

THE IRISH ECCLESIASTICAL RECORD.

=====
APRIL, 1876.
=====

THE DATE OF EASTER.

III.

IT forms no part of my design to trace the historical aspect of the controversy regarding Easter which agitated the early Church. I may, I think, assume that every reader of these pages is sufficiently familiar with the history of that controversy, at least in its main outlines—the widespread adoption of the usage of celebrating the feast of the Christian Pasch on Sunday, the day on which our Lord arose from the dead—the steadfast adherence of the Asiatic Churches to their ancient custom of keeping the festival on the fourteenth day of the first month, irrespective of the day of the week—the first stage of the controversy, in which the friendly conferences between St. Polycarp of Smyrna and the Pope St. Anicete, resulted in the full toleration of the Asiatic usage—its later developments when the Judaising tendency of a large section of the Quartodeciman party seemed to the Pope, St. Victor, to call for the interposition of his Pontifical authority—his anxious endeavours to introduce a uniform discipline—the many councils that were assembled at his suggestion to deliberate on the most effectual means of securing this desirable end—the concurrence of almost every portion of the Church in favour of the Dominical discipline—the single-handed opposition of the Asiatics—St. Victor's determination to employ the full resources of his authority for the purpose of enforcing their submission—the interference of St. Irenæus of Lyons, as the counsellor of milder measures—the continued resistance of the Asiatics, and the further stages of the controversy down to the assembling of the Council of Nice.

As in my former papers, then, I shall aim rather at

presenting an exposition of the various methods of determining the date of Easter, which were in use at various periods, or in various portions of the Church, and to point out the leading features of the divergence by which, for so many centuries, every effort to introduce a uniformity of discipline in this respect was frustrated.

I may remind my readers that in my last paper I indicated the three chief sources which contributed to this diversity of discipline, in the period preceding the Council of Nice:— (1) the question between the adherents of the Quarto-deciman and Dominical usages, as to whether Easter should be celebrated on the 14th day of the first lunar month, or deferred to a subsequent Sunday; (2) the question between the adherents of the Roman and Alexandrian forms of the Dominical discipline, as to the particular Sunday on which the feast should be celebrated, when the 14th of the first month fell on Saturday; or in other words, whether in such a case, the feast should be celebrated on the 15th or on the 22nd of the "moon;" and (3) the question as to whether, in determining the first, or Paschal, moon, the date of the Equinox should be taken into account, so as to secure that Easter should not be celebrated twice in the interval between the Equinoxes in the Spring of two successive years.

Another source of difference yet remains to be explained—the variety of Paschal Cycles which were in use in the early Church. In my former paper I abstained from making any reference to these, partly from an unwillingness further to embarrass an exposition, already sufficiently involved, by introducing additional elements of complication, but chiefly because the difference of Cycles, although undoubtedly it contributed no small share to the complication of the problem from a very early period, did not come prominently into play until other sources of divergence had been removed by the action of the Council of Nice.

What, then, was the action of the Council in reference to the Paschal Question? Unfortunately, the evidence of which we are in possession on this point is somewhat meagre. The loss of the Acts of the Council leaves us devoid of all information as to the nature of the discussion that took place; and the formal decision of the Fathers, in whatever form it may have been embodied, finds no place among the Canons, twenty in number, that have come down to us.

The question of the date of Easter is, however, referred to both in the Encyclical Letter of the Council to the Churches

of Egypt, and in the Circular addressed by the Emperor Constantine to those Bishops who had not been present at Nice. And from the statements in those documents, combined with some passages in the writings of the early Fathers, ecclesiastical historians have been enabled to infer—but not, indeed, without considerable difference of opinion—the nature of the decision of the Council.

The drift of the Emperor's letter is to insist on two points : the advisability of observing throughout the Church a uniform discipline in reference to the celebration of the great Christian festival ; and, secondly, the impropriety of adhering in this respect to the date as determined by the Jews for the celebration of their Passover.

In reference to the first point, he says :—"When the question relative to the sacred festival of Easter arose, it was universally thought that it would be convenient that all should keep the feast on one day ; for what could be more beautiful and more desirable ? Consider well, that in such an important matter, and on a subject of such great solemnity, there ought not to be any division. . . . Think how unseemly it is that on the same day some should be fasting, while others are seated at a banquet. For this reason Divine Providence wills that this custom should be rectified and regulated in a uniform way ; and every one, I hope, will agree upon this point. . . . To sum up in a few words : by the unanimous judgment of all it has been decided that the most holy festival of Easter should be everywhere celebrated on one and the same day, and it is not seemly that in so holy a thing there should be any division."

Regarding the impropriety of adhering to the Jewish method of determining the feast, the chief passages of the Emperor's letter are as follows :—"It was declared to be particularly unworthy for this, the holiest of all festivals, to follow the custom (or calculation) of the Jews, who had stained their hands with the most fearful of crimes, and whose minds were blinded. . . . We ought not, therefore, to have anything in common with the Jews, for the Saviour has shown us another way : our worship follows a more legitimate and more convenient course (the order of the days of the week) and, consequently, in unanimously adopting this mode, we desire, dearest brethren, to separate ourselves from the detestable company of the Jews." And again :—"How can they be in the right ? . . . In their blindness, they frequently celebrate two Passovers in the same year. We could not imitate those who are openly in error . . . to celebrate the Passover

twice in one year is totally inadmissible. But even if this were not so, it would still be your duty not to tarnish your soul by communication with such wicked people." In another place he says:—"As the custom now followed by the Churches of the West, of the South, and of the North, and by some of those of the East, is the most acceptable, it has appeared good to all; and I have been guarantee for your consent that you would accept it with joy, as it is followed in Rome, in Africa," &c., &c. And in fine:—"Make known to your brethren what has been decreed; keep this most holy day according to the prescribed mode."

The reference to the Paschal question in the Encyclical Letter of the Council to the Church of Alexandria and the other Churches of Egypt, is as follows:—"We give you good news of the unity which has been established respecting the holy Passover. . . . All the brethren in the East who formerly celebrated Easter with the Jews, will henceforth keep it at the same time with the Romans, with us, and with all those who from ancient times have celebrated the feast with us."¹

Before proceeding to point out what seems to be the necessary inference from these documents, I ought, perhaps, to mention that the German writer, Ideler—unquestionably one of the highest modern authorities on any question connected with the science of chronology—is of opinion that the Council, however anxious for the introduction of a uniform observance of the festival, did not lay down any definite rule as to the manner in which this uniformity was to be attained. He does not indeed deny that the usage of the Quartodecimans was condemned. But he maintains that the Council while thus enforcing the observance of the Dominical discipline, did not interfere with the latitude which had previously existed among those who had previously maintained that usage, as regards the selection of the particular Sunday on which the feast should be celebrated.

In his dissertation on this question, he quotes the rule for determining Easter as it is stated by St. Epiphanius:—"In the first place we observe the fourteenth day; then we pass by the day of the Equinox, and reserve [the celebration of] the consummation [of redemption] until the day [Sunday] that is holy to the Lord."²

¹ I have quoted those passages from the English translation of Mgr. Hefele's *History of Councils*, by the Rev. W. R. Clark, M.A. (Edinburgh: 1871).

² *Handbuch der Mathematischen und Technischen Chronologie* (ii. 207). Berlin: 1826.

"Now," continues Ideler, "if this rule, which we first find enunciated in express terms by Epiphanius, had been enacted by the Council of Nice, the controversies regarding Easter, which continued for so many centuries between the Latin and the Greek Churches, and in which the opposing parties, starting from totally different principles, frequently celebrated Easter on different days, could not have occurred. Moreover, it is incredible that in the discussions which took place, and of which we have abundant documentary records, some appeal would not have been made on either side to the authority of an Ecumenical Council which had always been held in such high veneration in the Church."¹

It will not be difficult to perceive the fallacy of this undoubtedly specious line of reasoning, when we have examined the question in the light thrown upon it by the two documents from which I have quoted at such length. In reference to these, then, I would observe that, in the first place, it is distinctly set forth in both, that the Council had condemned the usage of those who adhered to *the Jewish mode* of determining the Paschal feast. Now, this involved the decision of two out of the three questions—the first and third—which I have enumerated as the chief sources of the diversity of discipline. For it could no longer be lawful (1) to observe the Quartodeciman usage, nor (2) to determine the first month in such a way that Easter would be celebrated before the Equinox.

It is equally plain that in condemning the practice of conforming in either respect to the computation of the Jews, the Council, however anxious for the introduction of absolute uniformity, did not decide the questions which were at issue between those whose practice had hitherto been in conformity with the principle now endorsed by the Church. The second, therefore, of the three sources of diversity which I have enumerated still continued to operate; that is to say, it was still to continue an open question whether the feast should be deferred for one day or for eight, in those years when the 14th of the first month fell on Saturday. And, moreover, the difference of date assigned to the Equinox by the Latins and Alexandrians, which, practically, as I have shown, had not hitherto contributed very notably to the diversity that existed, should henceforward give rise to a difference of a month, as often as the fourteenth day of a calendar "moon" occurred on the 18th, 19th, or 20th of March. For, these days preceded the Equinox, according to the Alexandrian computation, which placed it

¹ *Handbuch der Mathematischen und Technischen Chronologie* (ii. 204). Berlin: 1826.

on the 21st of March, so that in Alexandria no "moon" whose 14th day occurred on any earlier date, could be taken as the Paschal moon of the year. Easter, then, should be deferred for a month. Not so, however, in Rome; for, according to the Roman computation, the Equinox occurred on the 18th of March.

On these two points, then, there is, in fact, no reason to suppose that any enactment was made by the Council. No doubt it was felt by all, as the Emperor expressed it, how "unseemly" it was that any diversity should exist as to the actual day of the festival, and how "convenient" it would be, and "desirable," that all should celebrate it on the same day throughout the Universal Church. But in its actual legislation, as is shown by all the evidence—whether furnished by the documents I have quoted, or by the statements in the writings of the early Fathers—the Council does not seem to have gone beyond a condemnation of the two points which were involved in the observance of the Jewish usage, and which, in fact, might be regarded as, even on that account alone, fit subjects for the legislation of the Church.

All this is sufficiently plain from several passages in the documents I have quoted. The discipline sanctioned by the Council is there represented as a discipline in regard to which the Churches of Rome and of Alexandria, and, indeed, the great majority of Christian Churches, had always been in accord: it is spoken of as "*the discipline which we have observed from the time of the Saviour's Passion to the present day,*" "*as it is followed in Rome and in Africa.*" And the point of the decree is, if possible, more clearly brought out in another passage, where its object is said to be that those who had formerly celebrated Easter *with the Jews*, should henceforth keep it *with the Romans, with us, and with all those who, from ancient times, have celebrated the feast at the same time with us.*" Every point, therefore, on which those various Churches had not previously been in accord was still left open to controversy. But so far as their various modes of observing the festival concurred in the rejection of the Jewish usage—with its two-fold error of celebrating the festival on a fixed day of the lunar month, and of disregarding the date of the Equinox—the rule of discipline, uniform in this respect, which they had previously maintained, was now embodied in the Canon Law of the Church.

If, then, Ideler had merely contended that the enactment of the Council was not framed in terms so definite as to preclude all possibility of divergence as regards the day of the

festival, the soundness of his view could not be questioned. But his contention, that the Council did not determine the question, even so far as regards the points set forth in the statement of Saint Epiphanius, is obviously untenable.

For, that statement, it will be observed, embodies merely these two points : (1) that the festival should be celebrated not on the 14th day of the "moon," but on a *subsequent Sunday* ; and (2) that a date *subsequent to the Equinox* should always be selected. And these points, as I have shown, the Council unquestionably defined. On the other hand, the rule makes no reference to the other points which, as seems equally unquestionable, the Council did not determine : (1) the question whether if the 14th day of the "moon" occurred on Saturday, the feast should be celebrated on the 15th or on the 22nd : (2) the purely astronomical question as to the precise day on which the Equinox really occurred : and (3) the question to which I have as yet but briefly alluded, of what Cycle should be adopted as the basis of the ecclesiastical calendar.¹

Here, then, we have the key to the solution of the historical difficulty, so elaborately set forth by Ideler. Indeed, if the question be viewed in the light of the analysis which we have now completed, it cannot but be regarded as strange that a writer, unquestionably so familiar with even its minutest details, should have been misled into relying on an argument of such little worth. The controversies regarding Easter undoubtedly continued, as he observes, for many centuries after the date of the Council of Nice. And it is equally undeniable that in those controversies the authority of the Council was not relied on by the advocates of the opposing views. But why? Because, as every one familiar with the history of those controversies is aware, any such reference to the action of the Council would have been altogether irrelevant. The controversies had reference exclusively to those three points on which, as I have observed, the rule of Saint Epiphanius is silent, and which there is no reason for supposing that the Council had in any way determined. And at no time subsequent to the Decree of the Council was either of the points called in question, which Saint Epiphanius has set forth in his statement of the rule, and which alone can be regarded, on solid historical grounds, as having been determined at Nice.

So far, therefore, from the history of those controversies

I ought, perhaps, to mention here that there is in reality no foundation for the statement made by some early writers that the cycle of nineteen years was adopted by the Council. See Ideler, *Handbuch*, vol. ii., p. 211.

affording any grounds for denying that the rule, as stated by Saint Epiphanius, rests on the authority of the Council, it would rather afford a further confirmation, if indeed any further confirmation were needed, of the historical fact that the Council, in some form, enacted that in the determination of Easter the two principles which are embodied in the rule should be maintained.

There is, indeed, some evidence that in addition to all this, the Bishop of Alexandria, whose see was then the chief seat of astronomical science, was charged with the duty of notifying each year to the Roman Church, the precise day on which Easter ought to be celebrated ; so that the Pope might be placed in a position to notify it to the Universal Church, and that thus—in the language of St. Cyril of Alexandria—“without any controversy, the Universal Church throughout the world might learn, *by Apostolic authority*, the day on which the Pasch was to be kept.”¹

But that this portion of the Council's decision—if, indeed, it were not merely an informal understanding, rather than an express decree—remained a dead letter, is sufficiently obvious from the fact that the observance of the Latin, as distinct from the Alexandrian, form of the Dominical discipline, continued for centuries unchecked. It may be, indeed, that, as I have suggested above, this arrangement was not embodied in any formal decree of the Council. Or the matter may be explained in another way, to which the attention of writers on chronology seems not to have been directed. The action of even a General Council is not independent of the authority of the Roman See ; and in the absence of all documentary evidence on the point, it is not an unreasonable supposition that the Pope, St. Sylvester, disapproving of the arrangement which had been made, withheld his consent, just as in the next century St. Leo, in confirming the decrees of the fourth Ecumenical Council of Chalcedon (A.D. 451), “annulled and cancelled by the authority of Blessed Peter the Apostle,” the famous Canon in which the Council had proposed to confer the Patriarchal dignity on the Bishop of Constan-

¹ The Pope, Saint Leo the Great, in one of his letters, makes a very distinct statement to this effect. Speaking, as seems obvious, of the Fathers of Nice, whom, however, he does not explicitly name, he says :—“*Studuerunt itaque Sancti Patres, occasionem hujus erroris auferre, omnem hanc curam Alexandrino Episcopo delegantes (quoniam apud Ægyptios hujus supputationis antiquitus tradita esse videbatur peritia) per quem quotannis dies prædictæ solemnitatis Sedi Apostolicæ indicaretur, cujus scriptis ad longinquiores Ecclesias indicium generale percurreret.*”—*Epist.* 121, alias 94. Ed. Baller, i., 1228.

tinople, and to elevate his see to a rank second only to that of Rome.¹

That the action of the Council had not the effect of introducing absolute uniformity in the observance of the festival is obvious from the fact that in the very next year, A.D. 326, a difference of a week occurred in the celebration of Easter in the Churches of Rome and of Alexandria.

By referring to the table of lunar months, which formed the basis of the ecclesiastical calendar then in use in the Roman Church, we find that in the year in question, the first day of the Paschal moon occurred on Monday, the 21st of March. Sunday, then, the 3rd of April, was its fourteenth day.

When the fourteenth day of the Paschal moon thus occurred on Sunday, the festival was not celebrated until the Sunday following; and this, not merely in those Churches in which the Roman form of the Dominical discipline was in use, and which consequently never celebrated Easter before the 16th day of the moon, but also in Alexandria and in the churches in which the Alexandrian calendar was followed. For in no case was Easter to be celebrated on the fourteenth day itself—the day of the Jewish Passover.

How then, it may be asked, did it occur that in the year in question, Easter was celebrated at Alexandria on the 3rd of April, instead of being deferred, as at Rome, until the following Sunday, April the 10th?

This brings us to the consideration of the point to which I

¹ The Council had written to the Pope, St. Leo, entreating in most submissive terms, that he would give his sanction to the decree—"Rogamus igitur, et tuis decretis honora iudicium. . . . Omnem vobis gestorum vim insinuavimus, ad comprobationem nostrae sinceritatis, et eorum quae a nobis gesta sunt firmitatem et consonantiam (τῶν πεπραγμένων βεβαίωσιν τε καὶ συνκατάθεσιν.)"

The Emperor of the East, Marcian, also wrote to the Pope in terms of equal earnestness, sending two special ambassadors to Rome as bearers of his request.

Many letters of the Pope, to the Emperor, to the Empress, to Anatolius of Constantinople, and to the bishops who had assembled at Chalcedon, are still extant. In all of them his refusal to sanction the decree is expressed in the most emphatic language; as, for instance, in the passage from which I have quoted in the text:—"In irritum mittimus, et per auctoritatem beati Petri Apostoli, generali prorsus definitione cassamus."

On the whole question of the authority of the Holy See, as illustrated by the proceedings of the Fourth Council (the authority of which is recognised by the Anglican Church) and by the action of the Pope in reference to this decree, see Dr. Murray's *Tractatus de Ecclesia*, Disp. xix., nn. 165-87, Tom. iii., pp. 586-37 (Dublinii, 1860-6), and also his *Lecture on the Divine Origin of the Supremacy of the Roman See, proved from the Perpetual Faith of the Church in that Doctrine*, (Dublin, 1861.)

have already alluded—the variety of Paschal cycles in use in the early Church.

I explained in my first paper that the “moon” by which Easter is regulated is neither the real moon of the heavens nor the imaginary “mean” or average moon of the astronomers, but another imaginary or fictitious body which has been devised for the purposes of the calendar, and which differs from the “mean” moon in this, that its lunations invariably consist of an integral number of days. I also explained that the lunations assigned to this calendar moon are of unequal length—some consisting of twenty-nine days, some of thirty, the longer and shorter lunations being combined in such proportions that in a term of years their average length is equal to that of the “mean” or average lunations of the heavens.

It is obvious that if this principle were carried out with strict accuracy in the arrangement of the calendar lunations or lunar months, that the substantial conformity of these lunations with the average lunations of the heavens, and consequently with the real lunations, would be permanently secured.

But in order to carry it out with accuracy, it would be essential that the average length of the lunations of the heavens should, in the first instance, be determined.

And the difficulty, or rather the impossibility, of ascertaining with strict accuracy the average length of a lunation merely from observation of the heavens—the only means available at the period to which I am referring—may easily be inferred from the data that are to be found in any almanac in which the moon's phases are recorded.

Thus, for instance, if we take the lunations of last year (1875) we find that the duration of the first lunation of the year, which ended on the 7th of January, was 29 days, 17 hours, and 2 minutes. The length of each of the subsequent lunations was then shorter and shorter until the minimum was reached in the lunation that began on the 3rd of July, the duration of which was only 29 days, 7 hours, and 4 minutes. A steady increase then followed during the remainder of the year, the length of the lunation that ended on the 29th of December being 29 days, 19 hours, and 29 minutes.

Nor is it to be supposed that if a long series of years were taken, it would be found that each year would contain a maximum and a minimum lunation corresponding in length to those of the year 1875. For in 1874, for instance, the duration of the

longest lunation was only 29 days, 18 hours, and 46 minutes, the duration of the shortest was 29 days, 8 hours, and 25 minutes. In the preceding year, 1874, the difference between the length of the longest and of the shortest lunations was even less, and less still in the year previous.

In those four years, then, the matter stood thus:—

A.D.	LONGEST LUNATION.				SHORTEST LUNATION.			
1872 ...	29	days,	13	hours, 21 minutes.	... 29	days,	10	hours, 54 minutes.
1873 ...	29	"	15	" 4 "	... 29	"	9	" 32 "
1874 ...	29	"	18	" 46 "	... 29	"	8	" 50 "
1875 ...	29	"	19	" 29 "	... 29	"	7	" 4 "

It is manifest that a variation such as this, subject to no law that could be ascertained from mere observation, made it almost impossible to determine with close accuracy the average length of a lunation.

Various estimates, however, more or less closely approximating to the truth were formed from time to time, which, of course, gave rise to a corresponding variety in the arrangement of the lunar calendar based upon them.

One calendar, for instance—that of Hippolytus—was constructed on the principle that 198 lunations exactly corresponded in length to sixteen solar years; so that in the year following the close of such a period, the calendar lunations might be set down for the same days as in the year with which the period had commenced. In the same manner, the lunations of the following year would correspond with those of the second year of the period. And thus the arrangement of the lunations of the calendar for any period of sixteen years selected as a starting point, would hold good for the next and for all successive periods of the same length.

This, then, was the Cycle of sixteen years, which, if it was not, as some writers on chronology are of opinion, the first cycle made use of in the Church, is, at all events, the most ancient that has come down to us in its original form.

The following account of it is given by Mgr. Hefele in his dissertation on the Paschal Question, from which I have already quoted. "It was necessary," he says, "to make special calculations to know when Easter would fall; and the most ancient known calculation on this point is that of Hippolytus, who has been erroneously called Bishop of Portus, but who was, in fact, a Roman priest at the commencement of the third century, and anti-pope about the year 220 to 235.

¹ *History of Councils*, vol. i., Book 2, chap. 2., sect. 37.

"Eusebius says of him that in his book upon Easter he makes a computation and bases it upon a canon (or cycle) of sixteen years. Nothing more was known of this calculation or canon until in 1551, on the way to Tivoli, not far from the Church of St. Lawrence, there was discovered a marble statue of a bishop seated on his throne. It is at present in the Vatican library. It was recognised as the statue of Hippolytus.

"Upon the right side of the throne is a table of the Easter full moons, calculated for a period of 112 years—from A.D. 222 to 333. Upon the left side is a table of the Easter Sundays for the same period, and the calculation for both tables is based upon the cycle of sixteen years mentioned by Eusebius.

"Ideler justly remarks that Hippolytus might have abridged his calculation one half; since, according to it, the full moon occurred on the same days of the month every eight years."

The cycle in fact is referred to indiscriminately as the cycle of 8 or of 16 years. It is known also as the cycle of 112 years, from the circumstance, that the new moons and lunations of the calendar, which after sixteen years occurred on the same day of the *month*, would, after eight such periods—112 years—occur on the same day of the *week* as well. In this way, then, as the table of the Paschal "moons" for any period of eight years—if the principle on which this cycle was based were correct—would serve as a perpetual lunar calendar, so also a table of the days on which Easter Sunday occurred during any period of 112 years would be equally available for all future time. Following up his remark that the cycle may be regarded as one of 8 as well as of 16 years, Ideler adds that under the aspect which I have now described, it may, on the same principle, be designated as a cycle of 56 years as well as of 112. The table itself, as carved on the marble monument of Hippolytus, comprises, as mentioned in Mgr. Hefele's description, a period of 112 years.

The estimate, however, of the length of the average lunation on which this cycle was based was so far from being accurate as to render the cycle, in a very short time, altogether useless.

For, ninety-nine average lunations in reality include 2,923½ days, while the number of days in eight solar years is but 2,922. Thus, then, after the expiration of the first period of eight years, the new moons and other lunar phenomena will occur, not on the same days of the year as before, but, on an average, a day and a-half later. At the end of a second

period they will be three days later; at the end of a fourth, six days; at the end of an eighth, twelve days; and thus at the end of ten such periods, or after eighty years, the difference will amount to about half the period of a lunation—fourteen or fifteen days—so that the inconvenience would result, to which I have already referred, of a full moon shining in the heavens at a time for which a new moon was set down in the calendar.¹

The dates of the lunations in the first few years comprised in the table which is carved on the side of the marble throne, are substantially accurate, the date of the new moon at the starting point having been, of course, determined by actual observation of the heavens. But after a few years the divergence arising from the inaccuracy just referred to becomes plain, and it amounts to no less than twenty-one days in the year 333, with which the table closes. Here, then, we have a plain indication of the date of the monument itself. For, as is justly remarked by A. Turre, in his annotations to the works of Hippolytus, no one would have taken the pains to erect such a memorial in commemoration of the authorship of this cycle, after its imperfection and utter inadequacy to the purpose for which it was constructed had been ascertained by actual experience.²

Ideler then fairly conjectures that the monument was erected in the reign of Alexander Severus, under whom the Christians enjoyed the liberty of public worship.

We learn from Eusebius that another cycle of 8 years was constructed in the East by Dionysius, the Bishop of Alexandria. We have no clue to the details of its arrangement; but, as Ideler conjectures, it is not improbable, that from the more advanced state of astronomical science in Alexandria, some provision was made with a view of counteracting the inaccuracy that was so glaring in the cycle of Hippolytus.³

At all events, this cycle of Anatolius was soon superseded by the introduction of the cycle of nineteen years—an adaptation of the ancient cycle of Meton, the Athenian astronomer, to the purposes of the ecclesiastical calendar. This cycle was constructed by Anatolius, an Alexandrian by birth, who was Bishop of Laodicea towards the close of the third century. Eusebius mentions some of the principles on which it was arranged, but not with sufficient fulness to enable us to reconstruct it. His statement, however, that the year 277

¹ See RECORD, Feb., 1876, pp. 196-7.
² See IDELER, *ibid.*

³ See IDELER. *Handbuch*, vol ii., p. 224.

was taken by Anatolius as the starting point of his first period of nineteen years furnishes, in connexion with other evidence, strong grounds for the inference of Ideler and other writers that the cycle was constructed in that year.

We have no means of ascertaining whether this cycle of Anatolius in the form in which he constructed it, was ever used in the Church for the actual determination of Easter. But it is known that it soon underwent certain modifications, and that thus modified, it was adopted for the purposes of the calendar by the Alexandrians, and eventually by the whole Christian Church.

As several centuries, however, elapsed before the Cycle of 19 years was introduced into the Western Church, we shall, before considering it in detail, proceed to consider the Cycle of 84 years, which was in general use throughout the West in the beginning of the fourth century, and which probably had been introduced about the middle of the century preceding, when the inaccuracy of the Cycle of Hippolytus had been ascertained from experience.

W. J. W.

LOUISE LATEAU BEFORE THE BELGIAN ROYAL ACADEMY OF MEDICINE.

(*Translated for the IRISH ECCLESIASTICAL RECORD, from the "Revue Générale" of Brussels*).

I.

HOW is the name of Louise Lateau to be mentioned without immediately calling up all the tumult which that name has provoked? Books of science and of philosophy, official reports, academic discourses, accounts of visits, *feuilletons*, conferences, pamphlets, newspaper articles, every kind of literary production, has been placed under contribution to keep the public informed about the *stigmatisée* of Bois d'Haine. For the last year, however, the publications regarding the case have been almost exclusively of a scientific character, and they have even received a kind of official consecration from the recent vote of the Royal Academy of Medicine.

It will be of service to those readers who cannot devote

themselves to a special study of the case in its scientific aspect, to give a brief statement of the facts of the case itself, pointing out the different explanations of it that have been attempted, and indicating clearly the present state of the question in a scientific point of view.

So far back as the year 1868, about the middle of the year, vague rumours were heard of strange events that were taking place in a little village of Hainault. Every Friday a young girl showed on the portions of her body, that corresponded to the wounds of our Saviour, red stains from which blood flowed more or less copiously. It was also said that on every Friday this young girl was absorbed in ecstasy, and remained for several hours completely unconscious of all that was passing around her. Such were the principal facts. Over and above these, rumour spread the story of various accessory incidents, some of which, though true, were distorted, while others were merely the offspring of imagination. Thanks to the daily press, the young girl soon became known to the public at large, and the name of Louise Lateau was in everyone's mouth. From time to time the newspapers announced, in the column of "various incidents," that every Friday great numbers of persons were coming, not merely from every part of Belgium, but from other countries as well, to be present at the scene which was being enacted in the cottage at Bois d'Haine. Some papers took advantage of the occasion to deliver fresh homilies against "the superstition of Catholics," the "stupidity of the masses," and "the intrigues of the clergy." And even to many persons who were well disposed, it seemed that the story told of Louise Lateau might, perhaps, be true, but that, if so, it ought to be attributed to some trickery that was being practised either by the young girl herself or by her family.

Happily for the public, light was thrown on this chaos of rumours, theories, and contradictory views. The *Revue Catholique* of Louvain published by instalments, beginning in 1869, a "study," or monograph, by Professor Lefebvre on these extraordinary occurrences. Some time afterwards this monograph appeared in the form of a volume. We may transcribe here the words in which this eminent physician expressed himself on the origin of his work :—

"The story told by those who were the first witnesses of these extraordinary events produced a lively emotion in the public mind, and soon crowds began to assemble, every week, around the humble house which was the scene of their occurrence. The ecclesiastical authorities took cognizance of

"the facts. It was their duty, as well as their right, to do so. "From the very beginning, they recognised that the different "elements of the question ought to be passed through the "crucible of science. The periodic hemorrhage and the suspension of the exercise of the senses were points which "naturally belonged to the domain of the physician. I was "asked to study them, the desire being expressed that my "examination of the facts should be of the most thorough "description, and that I should not hesitate to apply every "test which was required by the severe exigencies of modern "science I deemed it right to accept the commission "thus placed in my hands. As a medical man, I was asked only "for what it was in my power to undertake, that is to say, a "purely medical examination of the facts of the case."¹

After having examined the events of Bois d'Haine under every aspect, and tested the sincerity of the girl in a thousand different ways, and by means of varied and multiplied experiments, the eminent Louvain professor laid it down as established beyond question, that the facts both of the stigmatisation and of the ecstasy were real and free from deception. Passing, then, to the explanation to be given of those facts, Dr. Lefebvre thus concludes:—

"Studying, in the first place, the question of the hemorrhage, "I have demonstrated that the periodic bleedings of Louise "Lateau belong to no species of hemorrhage that has received "a place in the regular classification of science ; that, moreover, "they cannot be regarded as similar to any of the "anomalous or extraordinary cases recorded in medical "annals ; that, in fine, the laws of physiology furnish no explanation of their occurrence.

"Coming next to the ecstasy, I have carefully gone over "the characteristic features of all those nervous affections "that have been regularly classified, with which the ecstasy "of Louise Lateau could be regarded as having any sort of "resemblance, however remote ; and I consider that I have "demonstrated the impossibility of connecting it with any "nervous affection that has hitherto fallen under the cognizance of science. I have penetrated the domain of the "occult sciences : their dark recesses furnish us with no "more data for an explanation of the events of Bois d'Haine, "than the free sciences which expand in the full light of day."

The appearance of this work was unquestionably a fact of great importance, and it marked a very important epoch in the history of the case of Louise Lateau. No one acquainted

¹ *Louise Lateau. Etude Medicale. Par Lefebvre. Louvain : Peeters.*

with the calm and reflective spirit of Dr. Lefebvre, and with the independence of his character and convictions, could regard the reality of the extraordinary events occurring at Bois d'Haine as any longer open to question; and if any doubt was possible, it could regard only the manner in which the facts were to be explained. Was it, then, true that the combination of stigmas and ecstasy belonged to no known malady? Was it true that it was equally impossible, within the limits of physiological science, to assign to them a place in the scientific classification of disease, under a name of their own?

Notwithstanding the high repute in which Dr. Lefebvre's scientific attainments were held, doubt still hovered round these questions, and, in the interests of scientific progress, I make bold to say such doubt was legitimate. A frank appeal was made to the *savants*, not merely of Belgium, but of other countries as well, urging them to go to Bois d'Haine, to study the facts for themselves, and to express their opinions. The conclusions at which Dr. Lefebvre had arrived soon received a confirmation by the publication of a work by a French physician—the result of his own examination of the case.¹ And then a German *savant*, Herr Virchow, seemed to accept the conclusions of the Belgian doctor, by his famous saying, that the events of Bois d'Haine must be regarded as either a fraud or a miracle.

But there were persons who were still unwilling to accept the facts themselves as proved, affirmed though they were in the face of the world, by a hundred different witnesses. Among those who were thus reluctant, we may reckon, first, persons of bad faith who would in no possible circumstances have acted differently, and about whom we need not further trouble ourselves; and then others who, from philosophical considerations, seemed to charge all those who had testified to the reality of the events with having sacrificed the interests of science to those of their religious convictions. Nevertheless, Dr. Lefebvre's work held its ground, not that it did not meet with some sharp criticism, especially as regards some of its details; but that throughout the country no production with any pretensions to seriousness, affected either to deny the facts or to give a natural explanation of them.

This state of things continued down to July, 1874. At that date Dr. Charbonnier, a physician of Brussels, presented to the Belgian Royal Academy of Medicine a work entitled *Maladies et Facultés Diverses des Mystiques*. Louise Lateau.

¹ Dr. Imbert-Gourbeyre, in his work, *Les Stigmatisés*.

M. Boëns, on his part, submitted to the same learned body, in its session of the 3rd October, 1874, a new production entitled, *Louise Lateau, ou les Mystères de Bois d'Haine Dévoilés*.

II.

The events of Bois d'Haine had continued to occupy public attention. The scenes of the stigmatic flow of blood and of the ecstasies were repeated every Friday. It was even stated that from the middle of 1871, Louise Lateau had taken no food of any sort. However, the Belgian Royal Academy of Medicine had taken no action whatever in reference to the matter, whether from an unwillingness to undertake the discussion of a question which involved a philosophical, in addition to its purely scientific aspect ; or because no favourable opportunity presented itself for dealing with the case.

But the presentation, thus almost simultaneously made, of two works treating of the subject, showed clearly that it was now ripe for discussion. And so, in its session of the 3rd of October, 1874, the chief medical body of the country, in conformity with usage, appointed a special committee to report on the works that had been read before the Academy. This committee was composed of MM. Fossion, Mascart, and Warlomont, the first named being President, and the other two being charged with the duty of presenting the report.

The report of this committee, a document of great importance, was read at the session of the 13th February, by M. Warlomont. That gentleman, to show how the study of M. Charbonnier's work had rendered an examination of the events at Bois d'Haine necessary, spoke as follows :—

“ Was the committee to confine itself to an examination of
 “ the work before it, under the one aspect of its purely scientific
 “ value, without undertaking any examination of the facts to
 “ which the work had reference ? This would, no doubt, have
 “ been the easier course to take. But, then, an opportunity
 “ would be neglected of putting the Academy in possession of
 “ an actual medical observation, as complete as could possibly
 “ be made, of facts, which, whether we like it or not, can no
 “ longer be excluded from discussion. The committee then
 “ undertook the task of inquiring, in the first instance, into the
 “ facts themselves, being resolved, however arduous might be
 “ the mission thus undertaken, to accept it without hesitation,
 “ to execute it without weakness on the one hand, as without

"bias on the other, and to set before the Academy such "elements for the solution of the problem as might be "furnished by its own official investigation. This is the trust "which, in the name of the committee, I have to fulfil "to-day."¹

I have stated that MM. Charbonnier and Boëns were the first persons in Belgium who undertook to find fault with the conclusion at which M. Lefebvre had arrived, and to explain on scientific grounds the events of Bois d'Haine. M. Boëns, however, almost immediately after the reading of a portion of his work, withdrew it, and was able by this means to escape the report of the committee. Whether this course was taken by the distinguished physician of Charleroi from any want of respect for the opinions that might be expressed by his colleagues, or from a want of confidence in the solidity of his own reasoning, I am unable to say. I merely state the fact as it occurred.

There remained then for the committee to examine the work of M. Charbonnier. His essay is a voluminous one. The theory set forth in it may be stated, in substance, as follows—Abstinence from all nourishment and the concentration of all the powers of the soul on one subject have been the primary and indispensable conditions of both stigmas and ecstasy. As far as abstinence is concerned, it is perfectly compatible, if not with a state of health, at least with the maintenance of life. "The question of abstinence," says the author, "is of the utmost importance, since except in conjunction with it, none of the features of this case are ever met with. And when it has once been explained, there is no longer anything supernatural in any of the physiological or pathological phenomena of the mystics."²

But how is this total abstinence from food compatible with life? By the law of "the substitution of functions and organs."

"The organs," says the author, "are conjointly associated "one with another, working for the common health. If any "one organ, from any cause whatsoever, is unable to fulfil its "functions, another immediately supplies its place."

Supposing, then, all this admitted, the author goes on to speak of stigmatisation as follows :—

"Abstinence and contemplation are its two causes. 1. Abstinence, in suppressing the vegetative functions, sets free "both the flow of nervous activity [*l'influx nerveux*] and the "blood, which were previously distributed among the organs of

¹ *Bulletin de l'Academie*. Annee 1875. Trois. serie. Tom ix., No. 2, p. 145.

² *Maladies et Facultés Diverses des Mystiques*, par le Dr. Charbonnier, p. 10, 6^c.

"digestion. 2. Contemplation gathers together the scattered "elements of pain [*tout le contingent douloureux*] dispersed "throughout the entire body, to fix and concentrate it all on "certain parts which it sees, admires, loves, in Jesus Christ. "It suppresses every function of the life of relation [*la vie de "relation*] to devote itself exclusively to this one subject. The "flow of blood which has been drawn towards the surface of "the skin by the great functional activity [*la grande activité "fonctionnelle*], eventually follows the course of the nervous "action [*l'infux nerveux*], which is constantly directed towards "certain points, and the stigmatisation is effected."¹

As for the ecstasy, according to M. Charbonnier, "abstinence is the principal, contemplation the secondary cause of it." We cannot, of course, enter into all the details brought forward by the author of this strange theory. There can be no better means of arriving at a correct estimate of it than to quote the conclusions of the reader of the report:—

"All this," says M. Warlomont, "forms a whole which "must have cost the author long and laborious research. So "far as the researches of physiology are concerned, it cannot "but be a subject of regret that he should have rested his "theory on information derived exclusively from the source, "respectable though it may be, with which he has contented "himself. His principal, indeed almost his only, authority is "Longet, who has now been for many years dead. Now, "questions regarding nutrition—those precisely which are "involved in the consideration of this case—have been "placed in an absolutely new light since Longet's time.

"The work which we have been analysing is, above all, a "work of the imagination. The demonstration of the *a priori* "theory which the author has set up, he has endeavoured by "every available means to make good, clearing away every "obstacle that is calculated to cause embarrassment, and "creating at will new functions, to the fulfilment of which he "freely applies the organs that already exist. His work is "written in a lively, imaginative style, and it bears the stamp "of conviction. There is only *one thing* which is *sadly wanting—experimental proof*. A few simple experiments on "animals, logically carried out, would have informed him "how they withstand a long-continued abstinence, and what "modifications this abstinence effects in their organs and "functions. It is to be regretted that he has not instituted "those experiments."²

If the theory put forward on the basis of physiological facts

¹ *Maladies et Facultés Diverses des Mystiques*, par le Dr. Charbonnier.

² Report of M. Warlomont. *Mémoires de l'Académie de Médecine*, p. 212.

which are so doubtful, finds no favour with the learned representative of the Academy of Medicine, it is not because he himself admits the conclusions at which M. Lefebvre arrives in his work on Louise Lateau. He concurs, indeed, so far as to admit, that, apart from the question of fasting—which has not been established by actual demonstration, and which, on that account, is most properly left out of sight in the scientific discussion of the case¹—the events occurring at Bois d'Haine are free from all fraud and deception. But let M. Warlomont himself speak:—

"After having analysed," he says, "the work which the Academy confided to our examination, and having refuted it, especially in those passages that have reference to Louise Lateau, it remains for us in our turn to give our own views relative to the fact, deeply interesting as it is, which forms the subject of it.

"And, first of all, are the facts in question real? In our opinion the simulation of the ecstasies is simply impossible, accompanied, as they are, by disturbances of the functions, which it would be quite beyond the power of the will to produce. As for the actual spontaneity of the stigmas, we have established it by experimental proof."

And now for the chief part of the discourse. It is that in which the learned academician attempts to give a physiological explanation of the facts. In his view, ecstasies are a species of double life, of a second condition, such as may be presented both in ordinary and in extraordinary nervous conditions as well as in others, (a) in consequence of material injury to the brain; (b) during the existence of certain well-determined neurotic disorders; (c) under the influence of certain special appliances (magnetism, hypnotism); (d) spontaneously, without the intervention of any external provocation (somnambulism, extraordinary neurotic affections).

After having examined each of these points in detail, the author thus continues:—

"This point being established, what are we to say regarding ecstasies? Well, whatever view we take, it is impossible for us not to class them in the same order of facts, not to see in them the influence of a perturbation of the nervous system analogous to that which controls neurotic diseases. It is in both cases the passage of a human being into a state of second

¹ Professor Lefebvre had himself declared [in the second edition of his work] that to invest it with a scientific character, the question of abstinence should be subjected to an inquiry analogous to that by which the reality of the stigmatisation and of the ecstasy had been established.

"condition, characterized by the suspension, more or less complete, of the exercise of the senses, with a special concentration of all the cerebral powers towards a limited object. "Among the ecstasies, as among the hypnotics, there prevails "a perturbation, a diminution, or even a suppression of external sensibility. All is concentrated in a new functional "development of the brain."

So far for the ecstasies. Passing next to the production of the stigmas, the author of the report accepts in principle the theory of Alfred Maury. That is to say, he assigns to the imagination the principal part in the production of these phenomena. But, unlike that brilliant member of the Institute, he calls to his aid the laws of physiology and the most recent scientific discoveries, in order to show how the imagination can, by the irritation of certain given parts of the body, provoke a veritable congestion of those parts, and then a hemorrhage.

"By virtue of what process," he asks, "are the blisters first produced, and then the bleeding? We have established the "formation of the stigmatic angiomas [vascular tumors]. The "concentration of attention results in pain, and this leads to "the repeated touching of the parts affected: from this proceeds "congestion, which causes the blood to stagnate in the capillaries; as a consequence, these become enlarged. Then "comes the rush of blood, giving place to congestive pulsations, which are determined by a hemorrhagic diathesis, and "the phenomena disclose themselves in all their simplicity: "the leucocytes [the white corpuscles of the blood] will pass "through the sides of the capillaries, discharging themselves "beneath the surface of the epidermis, and the formation of a "blister is the result. The accumulation of blood continuing "in proportion to the enlargement of the capillaries, the epidermis will eventually burst, and then the blood, either by "passing through the outlets created by the previous passage "of the leucocytes or, as is not unlikely, by a rupture of the "vessels, finally flows out exteriorly, which constitutes the "hemorrhage."

But M. Warlomont goes still farther. He says that not only are the stigmas and the ecstasy capable of explanation when taken apart from one another, but that in their union they constitute what is called in pathology an aggregate of symptoms. According to this view, stigmas and ecstasy thus united would constitute a morbid condition altogether unique, which he designates "stigmatic neuropathy," and which he defines as follows:—"Stigmatic neuropathy is a nervous affec-

tion, having its seat in the base of the *medulla oblongata* : its first stage consists in the paralysis of the vaso motor centre ; and the second in its excitation."

Presented in this way, the report of the distinguished member of the Academy was not merely a report, but, in the strict sense of the word, an original work. The book, in fact, in which the author had combined a candid method of treating the subject with elegance of style and with extensive erudition, produced a profound sensation. The theory which he put forward might naturally leave the reader in doubt regarding the solidity of the basis on which it rests ; but from the mode in which it was set forth, it could not fail to exercise a real fascination over the mind. M. Warlomont's conclusions, as regards the explanation of the facts, were diametrically opposed to those of the work which M. Lefebvre had published several years before. And it was not without great curiosity that the public awaited the reply of the latter.

(To be continued).

DECREES OF THE SACRED CONGREGATION OF INDULGENCES REGARDING SCAPULARS.

THE following Decrees of the Sacred Congregation of Indulgences decide, as will be seen, some questions of great practical importance, regarding which some difference of opinion seems still to exist among priests who have received authority to enrol the faithful in the various Scapulars.

We would call special attention to the decisions regarding the form of the Scapulars, and to those which regard the necessity of registering the names of the persons enrolled.

The first set of decisions regard the necessity of observing the rules laid down in reference to the colour of each scapular, and the necessity of wearing the various scapulars in order to participate in the indulgences granted in favour of persons enrolled in each.

EX CONGREGATIONE INDULGENTIARUM.

ENGOLISMEN,

Die 22 Augusti, 1842.

"Vicarius Generalis diocesis Engolismensis implorat a S. Congregatione responsum ad dubia, scilicet :—

"1. Utrum color caeruleus sit color necessarius in Scapulari Beatae et Immaculatae Mariae Virginis ?

"2. Utrum qui Scapularia Montis Carmeli et Immaculatae Conceptionis accepit, utrumque gestare debeat ?

"S. Congregatio auditis consultorum votis, ad praefata dubia respondit : *affirmative*."

Another set of decisions regard the sufficiency of wearing a number of scapulars united by the same set of strings. On this point some misconception seems to exist, in consequence of a *negative* answer having been given by the Sacred Congregation of Indulgences (20th July, 1868) to a question containing the following words :—"Per multis in regionibus viget usus gestandi *per modum unius* plura simul inter se diversa Scapularia: quo in casu variorum Scapularium panniculi alii aliis superpositi duobus tantum funiculis assuuntur, ita tamen ut singularium Scapularium panniculi dependeant tam a pectore, quam ab humeris. Quæritur utrum haec Scapularia sint *valida*?" But in reality, the practice in question is not in any way at variance with the Decrees of the Congregation. The following Decree contains an express approval of it. And this, as we shall see, has not been withdrawn by the Decree of 1868, just referred to.

EX S. CONGREGATIONE INDULGENTIARUM.
MONACEN.

Die 29 Augusti, 1864.

"Presbyter quidam facultatem habens, Scapulare Beatae Mariae Virginis de Monte Carmelo, et Scapulare caeruleum Conceptionis Immaculatae compluribus dedit personis. Quae duo Scapularia ita confecta et aptata fuerunt ut ambae partes unius Scapularis cum partibus alterius unirentur, eademque chorda jungerentur. Per errorem vero, ambo Scapularia ita male confecta fuerunt ut nullum constituerent determinatum Scapulare ; binae enim partes ejusdem coloris ita componebantur ut pars pectoralis nonnisi caerulea esset et pars quae ad tergum descendebat nonnisi coloris tanei et vice versa.

"Unde sacerdos Franciscus de Wimmes sequentium dubiorum supplex postulat solutionem.

"I. An Scapulare dictae formae pro utroque Scapulare valent ?

"Quatenus affirmative,

"II. Nunquid supplendum vel emendandum sit ?

"Quatenus negative ad primum dubium,

"III. Utrum dispensatio an nova Scapularis distributio sit necessaria ?

"IV. Quaerit Orator a S. Congregatione facultatem dis-

tribuendi, si opus sit, personis de quibus supra, ambo dicta Scapularia."

Before transcribing the formal reply of the Sacred Congregation, it may be well to give the substance of the *Votum* of the Consulting Theologian to whom the questions were referred for consideration. It is given as follows in the *Acta* (vol. i., p. 432) :—

Animadvertēbat Consultor in suo emissio voto, haec duo firma esse ex Decreto 22 Augusti, 1842, videlicet 1, colorem caeruleum esse necessarium in Scapulari Immaculatae Conceptionis, quemadmodum griseus color vel niger essentialiter exigitur pro parvo habitu Carmelitico : 2, Fideles accipientes Scapularia Carmeli et Conceptionis adstrictos esse ad utrumque gestandum. Oportet itaque ut ambo Scapularia a piis gestanda, panno et colore ita distinguantur ut unumquodque suam servat proprietatem nec unus cum altero confundatur.

Per unicum autem funiculum Consultor censebat non tolli praefatam Scapularium distinctionem utpote qui adhibetur tantum ad sustentandas partes sacrae vestis, eamque non constituit. Quare integra manente ratione Sacri Scapularis, puta Carmelitici, poterunt eidem chordulae aptari pannus caerulei habitus dummodo talis aptatio ita perficiatur ut pectori et scapulis partes panni utriusque Scapularis ex aequo respondeant. Quod in proposito casu servatum non erat, in quo partes panni ejusdem coloris ita fuerunt conjunctae ut nec carmeliticum nec caeruleum Scapulare appareret.

Hisce animadversis responsiones proponebat ad praefata dubia.

The reply of the Sacred Congregation to the questions proposed is as follows :—

Resp. S. Congr. Indulg. Die 29 Aug., 1864.

Ad I. *Negative, et ad mentem.* Mens est : *Valere, dummodo partes cujuscumque Scapularis ita disponantur ut una ab humeris, altera a pectore dependeat, licet omnes uno funiculo connectantur.*

Ad III. *Supplicandum SSmo. pro sanatione.*

Ad IV. *Provisum in III.*

"SSmus. vero D. N. Pius P.P. IX. in audientia habita die 26 Septembris ejusdem anni, a subscripto Card. Praefecto, petitam sanationem benigne concessit, contrariis quibuscunque non obstantibus."

F. ANTON. MARIA Card. PANEBIANCO Praefectus.
Philippus Can. COSSA Substitutus.

Some other recent Decrees regarding Scapulars will be published in the next number of the RECORD.

W. J. W.

DOCUMENT.

QUESTION REGARDING INDULGENCES.

"The clause '*Corde Contrito*' is usually inserted in enumerating the conditions necessary for gaining an Indulgence. Is it, then, necessary in such cases to make an act of contrition? I speak, of course, of persons who are in the state of grace."

To answer this question, it is sufficient to transcribe the following Decree of the Sacred Congregation of Indulgences. It removes all grounds for supposing that for persons in a state of grace an act of contrition is necessary.

EX S. CONGREGATIONO INDULGENTIARUM DECLARATIO.

De Formula: CORDE CONTRITO, quae indulgentiarum partialium concessionibus apponi solet.

Juxta Apostolicae Sedis praxim in plenariae Indulgentiae concessionibus apponitur clausula: *Christifidelibus, qui vere poenitentes, confessi, sacraque Communione refecti*, etc. Haec clausula juxta declarationem alias datam exprimit conditionem, ita ut confessio inter opera injuncta recensenda sit, et nemo Indulgentiam plenariam, etsi in statu gratiae reperiatur, lucrari possit, nisi sacramentatam confessionem faciat et cetera injuncta opera adimpleat.

Jam vero in Indultis, quibus partiales Indulgentiae conceduntur, nulla mentio fit de Sacramentali Confessione, sed adhibetur clausula "*corde saltem contrito*." Hinc apud nonnullos quaestio orta est, an praescripta conditio requiratur duntaxat uti mera *dispositio*, nempe ut quatenus aliquis in statu peccati mortalis reperiatur, ac propterea incapax lucrandae cujusvis Indulgentiae, per perfectam contritionem cum proposito Confessionis ad statum gratiae restituatur, et capax fiat Indulgentias assequendi: vel potius clausula illa "*corde saltem contrito*" inducat veram *conditionem*; scilicet tamquam pars operis injuncti contritio ipsa habenda sit, ita ut ad Indulgentiam lucrandam etiam ab iis actus contritionis emittendus sit, qui in statu gratiae et charitatis reperiuntur.

Ut hac in re Christifideles tutam regulam habeant Sacra Congregatio suprascriptum dubium solvere non dedignetur.

S. Congregatio Indulgentiis sacris Reliquiis praeposita, re sedulo diligenterque perpensa, proposito dubio respondendum censuit prout respondet: *Affirmative ad primam partem: negative ad secundam.*

Et facta relatione SSmo. Domino Nostro Pio P.P. IX., in audientia habita a me infrascripto Cardinali, Praefecto die 17 Decembris, 1870, Sanctitas Sua Resolutionem Sacrae Congregationis approbavit et confirmavit.

Datum Romae ex Secretaria ejusdem Sacrae Congregationis die 17 Decembris, 1870.

A. CARD. BIZZARRI, *Praefectus*.

A. Colombo, *S.I.C. Secretarius*.

AN ACT FOR REGISTERING THE POPISH CLERGY.

[The Register, of which the first portion is published in the following pages, and the Penal Statute in compliance with which the returns embodied in it were made, cannot fail to be of deep interest for the readers of the IRISH ECCLESIASTICAL RECORD.

As a reprint of the Register, far from being even substantially accurate, was published some years ago in the *Irish Catholic Directory*, I should, perhaps, state that the present reprint is made from one of the original copies issued in the year 1705, from the office of the Queen's Printer in Ireland. And I gladly avail myself of this opportunity to express my thanks to the Rev. Fathers Keatinge and Green, S.J., Clongowes Wood College, by whom the copy which I have used, has been most kindly placed at my disposal.

W. J. W.]

WHEREAS two acts lately made for banishing all Regulars of the Popish clergy out of this kingdom, and to prevent Popish Priests from coming into the same, may be wholly eluded unless the government be truly informed of the number of such dangerous persons as still remain among us: for remedy whereof, be it enacted by the Queen's most excellent Majesty, by and with the consent of the Lords spiritual and temporal, and Commons in the present parliament assembled, and by the authority of the same, that all and every Popish Priest or Priests who are now in this kingdom, shall at the next general quarter sessions of the peace to be held in all the several counties, and counties of cities, or towns throughout this kingdom, next after the feast of St. John the

Baptist, which shall be in the year of our Lord one thousand seven hundred and four, return his or their names and places of abode to the respective clerks of the peace in the several counties, or counties of cities, or towns in this kingdom, where the said Popish Priests shall dwell or reside, together with his or their age, the parish of which they pretend to be Popish Priest, the time and place of his or their first receiving Popish Orders, and from whom he or they first received the same; and shall then and there enter into sufficient sureties, each in the penal sum of fifty pounds sterling, *that every such Popish Priest shall be of peaceable behaviour, and not remove out of such county where his or their place of abode lies*, into any other part of the kingdom: and all or every Popish Priest or Priests who shall not make such return, and enter into such recognizance with sufficient sureties as aforesaid, and being thereof convicted at the Assizes or General Quarter Sessions of such County, or Counties of Cities, or Towns wherein he or they shall dwell or be apprehended, shall severally be committed to the common Gaol of the respective Counties, Cities, or Towns where he or they shall be convicted, there to remain without bail or mainprize till he or they be transported.

And that all and every Popish Priest or Priests so convicted as aforesaid, shall be transported out of this kingdom, in like manner as Popish Regulars, and incur like penalties upon their return into the same as are inflicted on Popish Regulars, by an Act entitled, "*An Act for banishing all Papists exercising any Ecclesiastical jurisdiction, and all Regulars of the Popish Clergy out of this Kingdom.*" and all and every the Clerks of the Peace are hereby required to transmit within twenty days after every such Quarter Sessions all and every such return to the Clerk of the Council in this Kingdom, upon the penalty to forfeit to her Majesty, her heirs and successors, the sum of ten pounds sterling for every such neglect to do the same; the said penalty to be recovered by bill, plaint, or information in any of her Majesty's Courts of Record: which transmitting of the said return shall be incumbent on them, the said Clerks of the Crown and Peace, to prove by a receipt in writing, under the hand of the said Clerk of the Council, who is hereby required, without fee or reward, to give such receipt, on the penalty of twenty pounds sterling; which said penalty is to be recovered by bill, plaint, or information, in any of her Majesty's Courts of Record: which return, so transmitted, shall be kept by the said Clerk of the Council, to be viewed by any person requiring to see the same, without fee or reward.

And to the end that such Popish Priests as lately have been, or may be convicted of the errors of the Romish Church,

may not suffer through want of maintenance, or other mischievous effects of resentment of bigotted Papists : be it enacted, that *every such Popish Priest or Priests, being approved of as a convert*, and received into the Church by the Archbishop or Bishop of the Diocese wherein he or they lived or resided, and conforming himself to the Church of Ireland, as by law established, and having taken the oaths, and made and subscribed the declarations in such a manner as the conformable clergy of the Church of Ireland are obliged to do, at any Quarter Sessions, in any County or City aforesaid, *such converted Priest or Priests shall have and receive the sum of twenty pounds sterling yearly* and every year during their residence in such County for their maintenance, and until they are otherwise provided for ; subject nevertheless to suspension or deprivation of the Archbishop or Bishop of the diocese wherein he or they shall dwell or reside, in like manner as the rest of the inferior clergy of this Kingdom ; *the said sum of twenty pounds to be levied on the inhabitants of such County, or Counties of Cities, or Towns where such converted Priest or Priests did last officiate or reside*, in like manner as money is levied that is charged by Grand Juries upon the said Counties, or Counties of Cities, or Towns, and to be paid him or them by equal moities, viz : one moiety at the feast of the Blessed Virgin Mary, and the other moiety at the feast of St. Michael the Archangel, in every year : and every such convert or converts shall publicly read the Common Prayer or Liturgy of the Church of Ireland, in the English or Irish Tongue, in such place and at such times as the said Archbishops or Bishops shall direct or appoint.

And it is further enacted by the authority aforesaid, that *no Popish Parish Priest shall keep or have any Popish Curate, Assistant, or Coadjutor* ; and that all and every Popish Priest that shall neglect to register himself, pursuant to this Act, shall depart out of this Kingdom before the twentieth day of July, which shall be in the year of our Lord One thousand seven hundred and four, on pain of being prosecuted as a Popish Regular Clergyman : and that all such Popish Priest and Priests that shall neglect to register him or themselves as aforesaid, and remain in this Kingdom after the said twentieth day of July, shall be esteemed a Popish Regular Clergyman, and prosecuted as such.

Provided always, that this Act shall be given in charge at every General Assizes ; and the list of such Priests that are registered shall be publicly read after the charge given : this Act to continue in force for five years, and until the end of the next succeeding parliament, and no longer.

A LIST of the NAMES of the POPISH PARISH
the KINGDOM of IRELAND; together with their
Parishes of which they pretend to be Popish
Places where they received Orders: From
Sureties Names that entered into Recognizance
CROOK, Printer to the Queen's Most Excellent

Com. Antrim. { A LIST of the Names of the Popish Parish Priests
the said County of *Antrim*, at *Carrickfergus*,
Council Office in Dublin, pursuant to a Clause
the *Popish Clergy*."

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Phelomy O'Hamill.	Derryaghy. ...	60	Belfast, Derryaghy, and Drum.	1667
2	Irial O'Hughian.	Glinavy. ...	65	Glenavy, Killede, Eamlin, & Tullyruske.	1667
3	Nicholas Tranlavy.	Ballinderry. ...	56	Ballinderry and Magheregall.	1669
4	Walter Linn. ...	Loughgell. ...	54	Loughgell, Clogh, Killratis, Grange of Killagary, and part of Skirry.	1673
5	Henry O'Diffin. ...	Aghoghell. ...	51	Aghoghell. ...	1678
6	Neale O'Neale. ...	Gallynagh. ...	41	Finvoy, Rashuruch and Ballylimony.	1688
7	Patrick Dornan. ...	Blairis. ...	48	Blairis, <i>alias</i> Lisburne, Maghermesk, and Crumlin.	1678
8	Christopher mac Vagh.	Ballymagarry. ...	50	Dunluce. ...	1687
9	Patrick O'Hamill.	Lead. ...	40	Lead and Arclunish.	1692
10	Patrick mac Garry.	Armoy. ...	34	Armoy, Ramone, and Ballintoy.	1694

PRIESTS throughout the several COUNTIES in Number in each County : Places of Abode : Age : Priests : Time of their receiving Popish Orders : whom they receiv'd the same : and also the for the said Priests. Dublin : Printed by ANDREW Majesty, on the Blind-key, 1705:—

as they are Register'd at a General Sessions of the Peace, held for the Twelfth of *July*, 1704, and were since Return'd up to the in the late Act of Parliament, Intituled "*An Act for Registering*

Places where they received Orders.	From whom they received them.	Sureties' Names that entered into Recognizance for such Priests according to the said Act.
at Dublin. ...	Oliver Plunket, Tit ^r . Primate of Armagh.	Conway Courtney, of Aghalee, in the said Co. gent. 50 <i>l</i> . Hugh Hamill, of Caarickfergus, in the said Co. yeom., 50 <i>l</i> .
at Brussels. ...	Edmond Reily, Tit ^r . Primate of Armagh.	Richard Horsman, of Belvidere, in the said Co. gent. 50 <i>l</i> . John O'Drani, of Ralow, in the said Co. gent. 50 <i>l</i> .
at Navan. ...	Patrick Plunket, Tit ^r . Bp. of Meath.	Conway Courtney, of Aghalee, in the said Co. gent. 50 <i>l</i> . Humphry Clarke, of Ballinderry, in the said Co. gent. 50 <i>l</i> .
in the County of Down.	Daniel mac Kay, Tit ^r . Bp. of Down and Connor.	Richard Horseman, of Belvidere, in the said Co. gent. 50 <i>l</i> . Thomas Stewart, of Ballimony, in the said Co. gent. 50 <i>l</i> .
at Ard-Patrick.	Oliver Plunket, Tit ^r . Primate of Armagh.	Francis Hume, of Aghoghell, in the said Co. gent. 50 <i>l</i> . Wil. Adaire, of Ballymonstragh, in the said Co. gent. 50 <i>l</i> .
at Kilkenny.	James Pheland, Tit ^r . Bp. of Ossory.	Cornelius O'Cahan, of Ballimony, in the said Co. gent. 50 <i>l</i> . Francis Hume, of Aghoghell, in the said Co. gent. 50 <i>l</i> .
in Ard-Patrick, in Lishue.	Oliver Plunket, Tit ^r . Primate.	Nicholas Lawless, of Lisburne, in the said Co. gent. 50 <i>l</i> . Henry Dymond, of the same, and said Co. 50 <i>l</i> .
in Kilkenny.	James, The Tit ^r . Bp. of Ossory.	Fran. Andrews, of Carneckcerne, in the said Co. gent. 50 <i>l</i> . Francis Hume, of Aghoghell in the said Co. gent. 50 <i>l</i> .
in Craginashure.	The Tit ^r . Bp. of Ossory.	William Schaw, of Garway, Esq. 50 <i>l</i> . Alex. mac Manus, of Ballybegg, in the said Co. gent. 50 <i>l</i> .
at Kilkenny.	The Tit ^r . Bp. of Ossory, James Pheland.	Robert Nicholl, of Aghoghell, in the said Co. gent. 50 <i>l</i> . Alex. mac Manus, of Ballybegg, in the said Co. gent. 50 <i>l</i> .

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
11	John mac Ginn. ...	Ballyclugg. ...	50	Ballyclugg, Skirry, and Racavan.	1667
12	Patrick O'Skullin.	Ballyskullin. ...	44	Ballyskullin & Termineny.	1688
13	Cormick O'Sheale.	Feevagh. ...	65	Dunene, Cranfield, and Grange.	1662
14	Edmond Moore. ...	Glenarme. ...	58	Teigemacreven. Ral- low. Killwaghtis. and Carrickfergus.	1669
15	Daniel O'Mull- hollan.	Magherelian.	55	Drumalle, Antrim, Donegore, and Shealewooden.	1687
16	Patrick mac Il- murry.	Aghalee. ...	47	Carne, Aghalee, and Aghagal- lon.	1679
17	Dominick mac Lerinon.	Cranfield. ...	32	without a Par- ish.	1697
18	Bryan O'Mull- deragh.	Grange. ...	62	Cullsectram & Grange of Ballyspollan.	1666

Com. Armagh. { A LIST of the Names of the Popish Parish Priests
Lurgan in and for the said County of *Armagh*,
Council Office in Dublin, pursuant to a Clause
the Popish Clergy."

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	John Parlon. ...	Latbrigidy. ...	54	The upper part of the Parish of Killevy.	1672
2	Bryan Heny. ...	Maghernehely.	50	The lower part of the Parish of Killevy.	1672

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Ard-Patrick.	Oliver Plunket, Tit ^r Primate of Armagh.	Francis Hume, of Aghoghell, in the said Co. gent. 50 <i>l</i> . John Williamson, of Liminary, in the said Co. gent. 50 <i>l</i> .
in the County of Gallway.	Tede Coghy, Tit ^r Bp. of Clonfert.	Samuel Shennan, of Antrim, gent. 50 <i>l</i> . Alex. mac Manus, of Ballybegg, in the said Co. gent. 50 <i>l</i> .
at Crimacose.	Anthony Coghagan, Tit ^r Bp. of Crimacose.	Bryan O'Neill, of Derryullagh, in the said Co. gent. 50 <i>l</i> . Patrick O'Sheale, of Grogan, in the said Co. gent. 50 <i>l</i> .
at Ard-Patrick.	Patrick Plunket, Tit ^r Bp. of Meath.	Samuel Shennan, of Antrim, gent. 50 <i>l</i> . Henry Dun, of Carrickfergus, yeoman, 50 <i>l</i> .
in Kilkenny.	James Tylan, Tit ^r Bp. of Ossory.	Samuel Shennan, of Antrim, gent. 50 <i>l</i> . John mac Donnel, of Meanwall, in the said Co. yeoman, 50 <i>l</i> .
at Ard-Patrick.	Oliver Plunket, Tit ^r Primate of Armagh.	Henry Magill, of Aghagallon, in the said Co. gent. 50 <i>l</i> . David mac Lerinon, of Cranfield, in the said Co. yeoman, 50 <i>l</i> .
in the County of Gallway.	The Tit ^r Abp. of Tuam.	Daniel O'Harra, of Creggan, in the said Co. gent. 50 <i>l</i> . David mac Lerinon, aforesaid, 50 <i>l</i> .
in the County of Longford.	Patrick Plunket, Tit ^r Bp. of Ardagh.	James Allisone, of Sharvogh, in the said Co. yeoman, 50 <i>l</i> . John Raford, of Antrim, merchant, 50 <i>l</i> .

By Order of His Grace the LORD LIEUTENANT and Council,
H. PULTENEY, *Dep. Cler. Conc. Priv.*

as they are Register'd at a General Sessions of the Peace held at the Tenth day of *July*, 1704, and were since Return'd up to the in the late Act of Parliament, Intituled, "*An Act for Registering*

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Ballybarick, near Dundalk, Co. of Lowth.	Dr. Oliver Plunket, then Popish Abp. of Armagh.	Abraham Booth, of Carrickstick, in the said Co. gent. 50 <i>l</i> . Daniel Callaghan, of Lishra, in the said Co. husbandm. 50 <i>l</i> .
at Dundalk, Co. of Lowth.	Dr. Oliver Plunket, then Popish Abp. of Armagh.	Patrick Savage of Maghernehely, in the said Co. gent. 50 <i>l</i> . Pat. mac Ardle, of Maghernehely, in the said Co. yeom. 50 <i>l</i> .

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
3	James Callaghan.	Killevy.	...60	The middle part of the Parish of Killevy.	1666
4	Peter Finan. ...	Cassel.	...50	Loghilly. ...	1675
5	Terence Neill. ...	Sigaghan.	...41	Killcluney. ...	1690
6	Patrick Donelly. ...	Corrimallagh.	55	That part of the Parish of Newry that lies in the Cou. of Armagh.	1673
7	Owen Donelly. ...		55	Armagh. ...	1672
8	John Byrne. ...	Ballynimony.	47	Sego. ...	1683
9	Owen Gonnley. ...	Carrickclean.	57	Tynan. ...	1670
10	Hugh Quin. ...	Tassagh.	...45	Tassagh. ...	1690
11	Patrick Murphy.	Timore.	...55	Part of the Parish of Cregan.	1672
12	Daniel mac Gil-murry.	Carnally.	...54	Part of the Parish of Cregan.	1676
13	Patrick Parlan. ...	Derrycoose.	...44	Lohgall and Tartaraghan.	1684
14	Bryan Kiernan. ...	Tullymore.	...44	Killmore and Drumcree. ...	1684
15	Daniel mac Keogh.	Cavagh.	...51	Derenuse. ...	1680
16	Thady Gallogly.	Ulleekin.	...57	Tannaghly, <i>alias</i> Ballymore, <i>alias</i> Tandragee.	1671

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Dublin, Co. of Dublin.	Dr. Patrick Plunket, then Popish Bp. of Meath	Edmond of in the said Co. yeom. 50l. Hugh Callaghan, of Aghataraghan, in the said Co. yeom. 50l.
at Ard-Patrick, Co. of Lowth.	Dr. Oliver Plunket, then Popish Abp. of Armagh.	Edmond mac Ivallery, of Tulliherrive, in the said Co. yeom. 50l. Jacob Daly, of Tulliherrive, in the said Co. yeom. 50l.
at Stroaks-town, Co. of —.	Dr. Dominick Burk, Popish Bp. of Elphin.	Neile mac Kee, of Ballymacknab, in the said Co. yeom. 50l. Laughliu mac Grana, of Killmore, alias Killvore, in the said Co. yeom. 50l.
at Dundalk, Co. of Lowth.	Dr. Oliver Plunket, Popish Abp. of Armagh	Terence Murphy, of Lurgan, in the said Co. yeom. 50l. Patrick Guiniffe, of Lurgan, in the said Co. yeom. 50l.
at Bollibark, near Dundalk, Co. of Lowth.	Dr. Oliver Plunket, Popish Abp. of Armagh	Terence Murphy, of Lurgan, in the said Co. yeom. 50l.
at Crigin, Co. of Gallway.	Dr. Thady Keogh, Popish Bp. of Clonfert	Christopher Willson, of Derryanvin, in the said Co. yeom. 50. Henry Guiniffe, of Lurgan, in the said Co. yeom. 50l.
at Bridge, Co. of Lowth.	Dr. Oliver Plunket, Popish Abp. of Armagh	Pat. Savage, of Maghernehely, in the said Co. gent. 50l. Edmund Hughs, of Midletown, in the said Co. gent. 50l.
at Stroaks-town, Co. of —.	Dr. Dominick Burk, Popish Bp. of Elphin	Alexander Treld, of Lurgan, in the said Co. glasier, 50l. William Forbes, of Knockcaver, in the said Co. yeom. 50l.
at Bollybark, near Dundalk, Co. of —.	Dr. Oliver Plunket, Popish Abp. of Armagh	Corm. mac Cann, of Tandragee, in the said Co. gent. 50l. Carol. Murphy, of Magherlecowbegg, in the said Co. yeoman, 50l.
at Ard-Patrick, Co. of Lowth.	Dr. Oliver Plunket, Popish Abp. of Armagh	Edmund Hughs, of Midletown, in the said Co. gent. 50l. Dennis Haighan, of Aghnacloy, in the said Co. yeom. 50l.
at Cregin, Co. of Gallway.	Dr. Thady Keogh, Popish Bp. of Clonfert	Edmund Murphy, of Knockcamor, in the said Co. yeom. 50l. Patrick Guiniffe, of Lurgan, in the said Co. yeom. 50l.
at Sevil, in Spain.	Ambrose Spinola, Popish Abp. of the said city of Sevil.	Edmund Hughs, of Midletown, in the said Co. gent. 50l. Johan. Derry, of Ballynemony, in the said Co. yeoman, 50l.
at , in the County of .	Dr. Mark Forstall, Popish Bp. of Kildare.	John Gormul, of Tullyglis, in the said Co. yeoman, 50l. Roger Drum, of Mallon, in the said Co. yeoman, 50l.
at Dublin, Co. of Dublin.	Dr. Patrick Plunket, Popish Bp. of Meath.	Cormack mac Cana, of Tandragee, in the said Co. yeoman, 50l. Phillip Murphy, of Tandragee, in the said Co. taylor, 50l.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
17	Art mac Gilmurry.	Ballymoire. ...	56	Mullabrache. ...	1671
18	Dennis Hughs. ...	Sesscagh-Maggerel, C. of Tyrone.	53	That part of the Parish of Cleufeikell that lies in the Co. of Armagh.	1670
19	Roger Phelan. ...	Greenagh, Co. of Tyrone. ...	54	That part of the Parish of Killiman that lies in the Co. of Armagh.	1673

Com. Cavan. { A LIST of the Popish Parish Priests as they were County of *Cavan*, at *Cavan*, the Tenth day of in *Dublin*, pursuant to a Clause in the late Act *Clergy.*"

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Andrew Magaghran.	Direntenny. ...	90	Dromlane. ...	1651
2	Edmund Magaghran.	Tirleffin. ...	52	Dromlane. ...	1677
3	Patrick Brady. ...	Cornegrew. ...	66	Denn. ...	4th of June, 1661
4	Hugh Brady. ...	Leiter. ...	58	Lawcy. ...	1695
5	Bryan Brady. ...	Lisstavin. ...	66	Larragh. ...	1666
6	John Brady. ...	Corcloghon. ...	54	Castleterra. ...	1666
7	Terence Smith. ...	Blenlargo. ...	58	Killdrumfertan	1671
8	Hugh Brady. ...	Dromboe. ...	53	Cavan. ...	1673
9	Philip Tully. ...	Blencup. ...	50	Killmore. ...	1676

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Dublin, Co. of Dublin.	Dr. Patrick Plunket, Popish Bp. of Meath.	Johan. Creely, of Derrybegg, in the said Co. gent. 50 <i>l</i> . Johan. Gillaspy, of Kenedas, in the said Co. yeoman, 50 <i>l</i> .
at Ard-Patrick, Co. of Lowth.	Dr. Oliver Plunket, Popish Abp. of Armagh.	Thomas Bond, of Tyra, in the said Co. gent. 50 <i>l</i> . Johan. Gillaspy, of Ballynemetagh, in the said Co. yeoman, 50 <i>l</i> .
at Ballybarrick, Co. of Lowth.	Dr. Oliver Plunket, Popish Abp. of Armagh.	Thomas Bond, of Tyra, in the said Co. gent. 50 <i>l</i> . Johan. Gillaspy, of Ballynemetagh, in the said Co. yeoman, 50 <i>l</i> .

Register'd at the General Sessions of the Peace held for the *July*, 1704, and were since Return'd up to the *Council Office*, of Parliament, Intituled, "*An Act for Registring the Popish*

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Lisburne, in Portugal.	Francis South, Major of Lisburne.	James Magrath, of Deryvackney, in Com. aforesaid, 50 <i>l</i> . Pat. Magaghan, of Crossdoney, in the said Co. 50 <i>l</i> .
in Com. Lowth	Oliver Plunket, Primate of Armagh.	Loghlin Smith, of Omard, 50 <i>l</i> . Pat. Magaghan, of Crossdoney, 50 <i>l</i> .
Bellacumer, in King's County in the Co. of Cork.	Anth. Geoghegan, Popish Bp. of Meath.	Con. Rily, of Dromkilly, 50 <i>l</i> . Joseph Tate, of Bannaghoe, 50 <i>l</i> .
in Dublin.	Johannes Baptista, Bp. of Cork.	John Graham, of Moynhall, 50 <i>l</i> . Daniel Rily, of Comeseer, 50 <i>l</i> .
in Dublin.	Patrick Plunket, Bp. of Ardagh.	William Tate, of Aghagalcher, 50 <i>l</i> . Geo. Cottnam, of Stradone, 50 <i>l</i> .
	Patrick Plunket, Bp. of Ardagh.	George Humphrey, of Knockfad, 50 <i>l</i> . Thomas Humphry, of Lisneshaunon, 50 <i>l</i> .
Ard-Patrick, in the Co. Lowth at Dundalk.	Oliver Plunket, Primate of Armagh.	Connor Rily, of Dromkilly, 50 <i>l</i> . Cahir Rily, of Aghawee, 50 <i>l</i> .
	Oliver Plunket, Primate of Armagh.	Richard Graham, of Latt, 50 <i>l</i> . Thomas Brady, of Dradies, 50 <i>l</i> .
Ard-Patrick, Co. Lowth.	Oliver Plunket, Primate of Armagh.	John MacCabe, of Knockakist, 50 <i>l</i> . James Lynch, of Drenan, 50 <i>l</i> .

N ^o .	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
10	Conner Reily. ...	Killduffe. ...	50	Annah. ...	1678
11	Patrick Brady. ...	Drung. ...	50	Drung. ...	1683
12	Bryan Riley. ...	Cornenernew. ...	65	Killyserdin. ...	1671
13	Daniel Riley. ...	Aghura. ...	65	Knockbride ...	1663
14	John Garraghan. ...	Killettee. ...	50	Dromgone. ...	1695
15	John Gargan. ...	Greaghna- ragh.	55	Moybolge and Kilmainham- wood.	1677
16	Thomas Clery. ...	Curkish ...	63	Killan. ...	1677
17	Edmund Smith. ...	Gallanamraher. ...	57	Lurgan and Castleraghan.	1671
18	Matthew Sheerin. ...	Corneshesker. ...	48	Monterconaght.	1685
19	Murtagh Gargan. ...	Syharne. ...	68	Mullagh ...	1661
20	Hugh Clery. ...	Dromanespege. ...	66	Killinkere. ...	1670
21	Walter Deas. ...	Farenconell. ...	40	Castle-Corrand Killbride.	1692
22	Connor Riley. ...	Cormodyduffe. ...	57	Drumlomon & Ballymachugh.	1671
23	Patrick Sheridan. ...	Killynagh. ...	52	Killynagh. ...	1681
24	Hugh Riley. ...	Garrymore. ...	32	Ballintample...	1698
25	James Riley. ...	Dromboluske. ...	40	Ballintample...	1687
26	John Smith.	Corrane. ...	42	Killyshandra.	1676
27	Edmond Degany. ...	Templeport. ...	52	Templeport. ...	1685
28	Patrick Brady. ...	Killdallon. ...	64	Killdallon and Tomregan.	1667
29	Owen Dowd. ...	Lattagloghan. ...	61	Lawey. ...	10th of April 1672
30	Philip Fay. ...	Maghery. ...	50	No Parish. ...	1698

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Co. Cavan.	Oliver Plunket, Primate of Armagh.	Connor Riley, of Dromkilly, in 50 <i>l</i> . Edm. Brady, of Dromliffe, 50 <i>l</i> .
Co. Gallway.	Thady Keogh, Bp. of Clonfert.	Crist. Harman, of Killmacnoran, 50 <i>l</i> . Philip Riley, of Larragh, 50 <i>l</i> . John Riley, of Corloghan, 50 <i>l</i> . Owen Riley, of Moher, 50 <i>l</i> .
Rossmagh, Co. Lowth.	Oliver Plunket, Bp. of Armagh.	Dav. Dunbar, of Corranery, 50 <i>l</i> . John Hamilton, of Glanstragh, 50 <i>l</i> .
Bellacumer, King's Co.	Anthony Geogheghan, Bp. of Meath.	Connor Riley, of Dromkilly, 50 <i>l</i> . Philip Riley, of Larragh, 50 <i>l</i> .
Co. Cork.	Johannes Baptista, Bp. of Cork.	Ja. Smith, of Knockbridge, 50 <i>l</i> . Owen Doherty, of Corweelish, 50 <i>l</i> .
in Dublin.	Patrick Plunket, Bp. of Meath.	Connor Riley, of Dromkilly, 50 <i>l</i> . John Riley, of Corloghan, 50 <i>l</i> .
in Dublin.	Patrick Plunket, Bp. of Meath.	Patrick Magaghan, of Crossdoney, 50 <i>l</i> . Ambr. Burrows, of Feugh, 50 <i>l</i> . Nich. Plunket, of Lurganboy, 50 <i>l</i> . John Riley, of Claddagh, 50 <i>l</i> .
Ard-Patrick Co. Lowth. ...	Oliver Plunket, Primate of Armagh.	William Tate, of Aghagacher, 50 <i>l</i> . Con. Riley, of Dromkilly, 50 <i>l</i> .
Prian, Co. of Meath. ...	Patrick Tyrrell, Popish Bp. of Clogher.	Phillip Riley, of Larragh, 50 <i>l</i> . John MacFaddin, of Carnclinsly, 50 <i>l</i> . Tho. Deas, of Pollereagh, 50 <i>l</i> . Oliver Nugent, of Farenconnel, 50 <i>l</i> . Cahir Riley, of Aghawee, 50 <i>l</i> . Connor Riley, of Dromkilly, 50 <i>l</i> . Richard Sheridan, of Gartbratten, 50 <i>l</i> . Owen Sheridan, of Inch., 50 <i>l</i> . William Cross, of Dromonum, 50 <i>l</i> . John Foster, of Dromlyon, 50 <i>l</i> . Daniel Riley, of Callenagh, 50 <i>l</i> . John Riley, of Partan, 50 <i>l</i> .
Bellacumer, King's County.	Anthony Geogheghan, Popish Bp. of Meath.	
Rossmacko-gliew, C. Lowth.	Oliver Plunket, Popish Bp. of Armagh.	
Kilkenny. ...	James Wheelan, Popish Bp. of Ossory.	
Dundalk. ...	Oliver Plunket, Popish Bp. of Armagh.	
County of Gallway.	Popish Bp. of Clonfert.	
County of Gallway.	Mauricius Donnellan, Popish Bp. of Clonfert.	
Callan. ...	James Pheland, Popish Bp. of Ossory.	
Dublin. ...	Patrick Plunket, Popish Bp. of Meath.	
Dundalk. ...	Oliver Plunket, Popish Primate of Armagh.	
County of Leitrim.	Ripp. Swiney, Popish Bp. of Killmore.	
Dundalk. ...	Oliver Plunket.	
County Gallway.	Mauricius Donnellan, Popish Bp. of Clonfert.	

NOTE.

As it has not been found possible to reprint the Registry, in these pages, without departing in some degree from the form of the official list as originally published, it will probably be considered desirable that all those points should be distinctly indicated in which the reprint differs in any respect from the original publication.

The only changes, then, which have been made, are the following :—

1st. In the original list, the age of each Parish Priest is indicated in words, thus :—" *Sixty-five years*". I have adopted the more compendious form of using merely the figures, thus—65.

2nd. In the column recording the date of ordination, a form somewhat shorter than that of the original has been adopted. Thus, instead of "*in the year 1662*," or, as it is printed in the lists of several counties "*received orders in the year 1662*," merely the date is indicated, thus—1662.

3rd. When the name of the county is entered thus, "*in the County of Dublin*" I have omitted the words "*in the*," except in those cases where the county alone is recorded without any more precise reference to the place of ordination.

4th. The following abbreviations of words have been employed :—Abp. for Archbishop, Bp. for Bishop, Tit. for Titular, Co. for County. All other abbreviations which occur, are reproduced from the original.

5th. Except in the case of the first list—that of Antrim—I have omitted the signature which in the original publication, stands in precisely the same form at the end of the list of each county.

No other changes, even in form, have been made.

W. J. W.

[NEW SERIES.]

THE IRISH ECCLESIASTICAL RECORD.

MAY, 1876.

THE DOCTRINE OF EXCLUSIVE SALVATION.

MATERIAL HERETICS—NEGATIVE INFIDELS—UNBAPTIZED
INFANTS.

SEVERAL circumstances unforeseen at the time of its commencement, have interfered with the earlier continuation of a paper on this subject which appeared in the December number of the RECORD. The special object of that paper was to deal with the controversial aspect of the Doctrine of Exclusive Salvation. For this purpose it became necessary to state what the teaching of the Catholic Church on this question really is, and by the very statement to vindicate that teaching from the misrepresentations with which ignorant or unscrupulous adversaries so frequently seek to obscure and to pervert it. We have seen, then, that the necessity of formally belonging to the true Church, from which this doctrine springs, is not an intrinsic and an absolute necessity, but an extrinsic and conditional one—arising on the one hand from the urgent precept of Christ, and regarding on the other, those only to whom the obligation of entering the true Church has been sufficiently proposed to make them guilty in remaining without her fold.

All objections, therefore, to the doctrine, founded on its repugnance to the mercy of God, or on its want of charity towards those who, though separated from the true Church, still show forth in their lives the fruits of many Christian virtues, at once fall to the ground. For surely God's mercy does not require

the salvation of those who—no matter what their natural virtues may be—wilfully violate a Divine precept of the utmost gravity and urgency—nor does charity require of us to detain the truth of God in injustice—to say peace, peace, when there is no peace, or to be silent when we see so many souls in danger of spiritual shipwreck. Charity did not prevent St. Paul from saying: “Know you not that the unjust shall not possess the kingdom of God. Do not err: neither fornicators, nor idolaters, nor adulterers, shall possess the kingdom of God.” Neither did it prevent St. Ignatius, St. Cyprian, St. Augustine, and so many other saints and doctors of the early Church from speaking fully and unmistakably on this matter. “He cannot be a martyr who is not in the Church—such a one may lose his life, but he cannot win the crown.” “He cannot have God for his Father who has not the Church for his mother.”¹

It has been shown, then, to be a doctrine, not only clearly contained in Scripture, and handed down by tradition from the earliest times, but—what, no doubt, has surprised many readers—a doctrine emphatically taught by the early Reformers, by Luther, Calvin, and Melancthon, and expressly set forth in the principal confessions of Protestant faith, such as the Helvetic, the Saxon, the Scottish, the Belgian, the Bohemian, the Westminster; in the Thirty-Nine Articles, and in the Athanasian Creed still retained in the Book of Common Prayer.

In a word, it has been proved to be a necessary consequence of the Divine constitution of the one true Church, and of the express command of our Lord, that all men should enter the one fold of which He is Chief Shepherd, and become members of that mystic body of which He is the life-giving Head.²

But we now willingly turn from controversy to contemplate the condition and prospects of those who live and die outside the true Church. Supposing that the population of the whole world amounts to 1,000,000,000 and that of this number even 400,000,000 belong to some Christian community,³ what is to become—1st, of the greater part of the whole human race who have no faith in Christ, no knowledge of the Christian religion; and 2ndly, of those Christians who profess indeed to follow Christ, but are not members of that Church which He established on earth for the salvation of men?

Here are questions of vital importance and of absorbing

¹ St. August. Epist. 108, n. 9. St. Cyprian. De Unitate Ecclesiae.

² See RECORD, December, 1875, pp. 110-20.

³ See Dr. Murray's *Tractatus de Ecclesia Christi*, vol. iii., p. 871.

interest—questions which should be approached with sincere diffidence and profound humility—questions the deep and prolonged contemplation of which made the inspired apostle cry out with wonder, “O! the depth of the riches of the wisdom and of the knowledge of God: how incomprehensible are His judgments, and how unsearchable are His ways. For who hath known the mind of the Lord, or who hath been His counsellor?”¹

There is one remark which it is well to prefix to the consideration of these questions—namely, that we are dealing with principles rather than with persons—with classes of men rather than with individuals. It is one thing to pronounce a certain sin to be of such magnitude as to exclude those guilty of it from the kingdom of God; it is quite another to pronounce that such or such a man is guilty of that sin, and therefore doomed to perdition. We do not undertake to pronounce on what passes between the individual conscience and God during life or at death. We are warned by the words of the reigning Pontiff that it would be impious to do so. In an Allocution delivered on the 9th of December, 1854—the day after the definition of the Immaculate Conception—having laid down the general proposition regarding the necessity of belonging to the true Church, he adds these important words—“But we are, nevertheless, to hold as certain that those who are ignorant of the true religion—if that ignorance be invincible—are not held accountable in the sight of God. But who can presume to fix the limits of that ignorance, considering the difference and variety of peoples, of places, of dispositions, and many other circumstances? Hereafter, when freed from our earthly bonds, we shall see God as He is, and no doubt we shall understand how closely and how harmoniously His attributes of mercy and of justice are united. But while we dwell on earth, weighed down by this mortal body, which obscures the perceptions of the mind, we must hold, according to Catholic doctrine, that there is but one God, one faith, one baptism: to go beyond this in our inquiry is criminal. We should, however, as charity demands, pour forth fervent prayers that all nations may be converted to Christ; we should labor, each one according to his opportunities, to promote the salvation of all men, for the hand of the Lord is not shortened, nor will the gifts of God’s grace be refused to those who sincerely wish and desire to be vivified by this heavenly light.”

Here we have the letter and the spirit of Catholic teaching

¹ Rom. xi., 33-4.

laid down clearly and concisely. How different the moderation and the charity manifested in this exposition of Catholic doctrine from what his enemies would expect and desire to find in the writings of the Supreme Pontiff.

In an Encyclical Letter, published in August, 1863, and addressed to the Cardinals, Archbishops, and Bishops of Italy, the same doctrine is laid down in similar terms—"It is known," he says, "to you and to us, that those who are invincibly ignorant of our most holy religion, and yet observe the precepts of the natural law inscribed on the hearts of all, who are prepared to obey God when they know His will, and who lead an upright and virtuous life, may, by the aid of the Divine light and grace, obtain eternal life, as God . . . will not allow anyone to be punished with eternal torments who has not incurred the guilt of wilful sin."

In both of these extracts a marked distinction is implied between those who are culpably and those who are inculpably outside the true Church. The former, as is manifest, cannot be saved as long as they continue wilfully to disobey a divine precept that binds under pain of mortal sin. Salvation is impossible for them, just as it is for those who die without repenting of the grave and wilful violation of any of the precepts of the Decalogue. Whether in Christian countries the number of these be great or small, we have no certain means of determining. Catholic theologians, generally, adopt the opinion which seems to be implied in the Allocution of 1854—namely, that much depends on the "difference and variety of peoples, of places, of dispositions, and many other circumstances." In other words, in countries where there are but comparatively few members of the true Church, and where, therefore, there is but little opportunity, humanly speaking, of becoming acquainted with its teaching, its unity, its organization—the motives of credibility which it presents to even the casual inquirer—there invincible ignorance may exist to a far greater extent than in countries of a more mixed religious population, and in circumstances more favorable to the propagation of the true faith.¹

We know and we believe that God can bring men to the true Church without these external aids, as he can bring infi-

¹ La Croix, for instance, writes in reference to Germany:—"Probabilis videtur quod etiam in Germania sunt haeretici tantum materiales: inveniuntur enim aliqui ita simplices, vel praeventi doctrina suorum Ministrorum, ut firmiter existiment se non debere dubitare de fide sua; simulque ita sincere procedunt cum deo in conscientia sua, ut si scirent fidem suam esse falsam, statim admitterent nostram: tales autem non sunt haeretici formales sed materiales tantum. Et tales esse multos, testantur Confessarii plurimi in Germania Auctoresque experientissimi. Tann. Teril. Gob. Reiffenst. Sporer. De Fide n. 94.

dels to a knowledge of Himself without the intervention of human agency—by interiorly illuminating the mind and moving the will, or by other means unknown to us ; but still in the one case, as in the other, it appears to be in accordance with the general law of his providence, that the sanctification and salvation of one man should depend very much on the co-operation of another. "Faith cometh by hearing," says St. Paul, "and hearing by the word of Christ." And again—"How then shall they call on Him in whom they have not believed, or how shall they believe Him of whom they have not heard, or how shall they hear without a preacher."—*Romans* x. 14.

We may, then, believe that invincible ignorance of the true Church, and of the obligation of belonging to it, prevails in countries thus unfavorably circumstanced, while such ignorance can scarcely exist in others, where, through the pulpit, the press, the intercourse of social life, God gives to the incredulous a thousand evidences of the Divine mission and authority of the true Church.¹

But it is not with those who culpably live and die outside the true Church that we are now concerned, but rather with the condition and prospects of those who die separated from the true Church without being accountable in the sight of God for this separation.

These may be divided into two classes—*adults* and *unbaptized infants*. As baptized infants are by baptism rendered—in the words of the Council of Trent—"innocent, immaculate, pure, spotless, and beloved by God, heirs, indeed, of God and co-heirs of Christ"²—of their salvation there can be no doubt, and there need be no question.

Let us first, then, consider the case of *adults* inculpably separated from the true Church. Amongst these some have that amount of supernatural faith which is absolutely and certainly required for salvation—namely, faith in the existence of God as a remunerator : others are altogether destitute of this divine virtue. The former—not to multiply distinctions—we will class under the general title of *material heretics* ; the latter we will consider as *negative infidels*.

Each class must be considered separately, but we may at once lay down this general proposition—the former class *may* be saved ; the latter, while they continue in this condition of infidelity, cannot.

¹ PERBONE, *Protestantisme, Controverses a l'usage du Peuple*, 15^{me} Leçon.

² Sess. V.—Decretum de Peccato Originali.

Before proceeding to develop that part of the proposition which regards material heretics, it may be well to point out how they differ from *formal*, or culpable, heretics. *Formal* heresy consists in the wilful and pertinacious error of those who reject some revealed truth, which is proposed as such by the Church for the acceptance of all the faithful.¹

This error, or false judgment, must be wilful, otherwise it would not be sinful. It must be pertinacious—that is, it must be accompanied by the wish or intention of resisting the authority of the Church in teaching. No one can be said to be contumacious to whom both the authority and the teaching of the Church have not been sufficiently proposed to make him culpable in rejecting her doctrine. This is quite consistent with an obstinate persuasion on the part of a heretic that the Catholic Church is in error, and that truth is to be found only in the particular sect to which he may belong. For, the force of the motives of credibility with which God has invested the true Church is not immediately evident, and it may therefore be overlooked through pride, prejudice, or worldly interest.

But those are called *material* heretics who—not wilfully or contumaciously, but either because the true Church has not been proposed to them at all, or at least because it has not been sufficiently proposed to make their want of submission to her authority, culpable—reject her dogmatic teaching on some points of Catholic Faith, while they hold others in common with all Christians; and it is with these we have now to deal.

I say, then, that for material heretics salvation is not impossible. For, a material heretic may have been validly baptized in infancy, and, if so, in baptism together with justification, he has received, as the Council of Trent explains, the habit of Faith, of Hope, and of Charity. Now, the habit of Faith is not destroyed in after life except by a *formal* sin of heresy or of infidelity. Of this sin the material heretic, as such, is not guilty.

He may, therefore, retain the habit of Faith. But from the *habit*, *acts* of Faith proceed. When, therefore, he comes to learn, from any source, that certain truths have been revealed

¹ “De haereseos natura est, ut adversetur veritati a Deo revelatae atque ab Ecclesia ad credendum propositae, aut expressa definitione dogmatica aut practico suo magisterio.” Et, “Alias monuimus haud necessario requiri semper expressam dogmaticam definitionem ad fidei articulum constituendum sed sufficere actuale Ecclesiae magisterium quo aliquid tanquam de fide doceatur. Sanè cum Arius insurrexit adversus divini Verbi Consubstantialitatem cum Patre, ab universa Ecclesia fides haec tenebatur et docebatur adeoque etiam ante Concilium Nicœnum tanquam haereticus nebulo ille proclamatus fuit. Idem dic de Nestorio, cum duplicem in Christo personam induxit.”—PERRONE, *De Fide*, p. 170, n. 482.

by God, he may then elicit those acts of supernatural Faith that in an adult, are absolutely required for salvation.

Whenever through life he has the misfortune to lose grace by mortal sin, he may regain it by an act of perfect contrition or of perfect love of God. If he has not been validly baptized then, though the difficulty is greater, still, as by an act of perfect contrition or of the love of God he may obtain remission of original and actual sin, salvation is not rendered impossible:

But having said so much, we have said all that can be said with truth in favor of the salvation of material heretics.

Let us now consider the obstacles. First of all, there is eminent danger with regard to the validity of their baptism. In many cases no form of baptism is used at all. But even where the external ceremony of baptism is gone through, there is often grave reason to fear that the sacrament is invalidly administered. Without the simultaneous application of the valid matter and of the prescribed form, there can be no sacrament: in many cases there must be considerable doubt about one or the other, or both. No Catholic who has watched the proceedings or read the debates of the Protestant Synod lately assembled in Dublin, can have seen without sorrow the want of faith in the regenerating efficacy of baptism now so prevalent amongst the Protestant laity, and even among no inconsiderable section of the Protestant clergy of Ireland. Want of settled faith naturally leads to carelessness in practice, and hence it is to be feared that many a child born of Protestant parents passes through life without having even original sin washed from his or her soul. A few extracts from the letters or speeches of some of those connected with the late Synod, will best show the doubt, and perplexity, and divergence of opinion that prevailed amongst its members on the efficacy of baptism.

A distinguished prelate, after quoting the text from the third chapter of St. John, and the authority of the early Fathers, in favor of baptismal regeneration, says, "It was the universal doctrine of the Church for fifteen hundred years, and when other truths were obscured, God, in his infinite wisdom, kept that doctrine clear and unassailed till the time of the Irish Synod."

On the other hand, another member of the Synod writes:—"I believe that a child may be regenerated before, in, or after Baptism by the Holy Spirit, but I also believe the number to be very few."

"The present baptismal service," writes a third, "leads the

child to foster the idea of being saved by Baptism. It nullifies the plan of salvation propounded by Paul—justification by faith only."

A fourth—whose precise meaning we cannot be quite sure that we comprehend—suggests that all views might be reconciled by holding that by baptism "the infants are enrolled in the register of Christ's disciples, entreating for them an interest in the privileges of the Christian covenant, while the parents and sponsors too frequently entail a curse upon their broken vows."¹

But supposing the sacrament to have been validly administered in a particular case, will baptismal innocence be preserved through life? Will the material heretic persevere in the state of grace?

It must be admitted that the probability of his doing so is immeasurably less than in case of the members of the true Church.

On the one hand, he is not in a position to make use of many most powerful means that contribute to perseverance in virtue. On the other, he is exposed to the greatest dangers from loose principles—from corrupt maxims—from sinful companions. He does not believe in the necessity, nor feel the efficacy of daily prayer. The Sacraments—channels of copious grace to the members of the true Church—are to him only sealed fountains.² He places no reliance on the prayers and protection of the Blessed Virgin. He never asks of her to plead for him with her Divine Son with a mother's unfailing influence. In the last supreme hour, when temptation is said to be strongest—when the adversary cometh like "a roaring lion," knowing that but little time remains—he has not the Sacrament of Extreme Unction to strengthen him for his wrestling against the principalities and powers—against the rulers of the world of this darkness, against the spirits of wickedness in high places.³

Now, of all these means collectively, we may certainly say what some have not hesitated to teach of the Blessed Eucharist separately—namely, that they are at least morally necessary *as means* for perseverance in God's grace, for any considerable time after the use of reason has been attained.

But, again, if, deprived of these means of perseverance, he

¹ See *Evening Mail*, May 4th, 5th, and 6th, 1876.

² Where the doctrine and use of the Seven Sacraments has been preserved, as in the separated Greek Church, the chances of salvation are very considerably increased.

³ Ephesians, vi., 12.

should fall into mortal sin, how is he to be restored to God's friendship? True it is not impossible. It may be done either by an act of perfect contrition—which, from its nature, includes a desire of receiving the Sacrament of Penance—or by an act of attrition, if the sacrament be actually received. The latter is a means that an ordinary material heretic is not likely to employ, as he does not believe in its efficacy—nor, if he did, has he a validly ordained priest by whom absolution could be given.¹

The former means is indeed within his power, but for it he has substituted an inefficacious assurance that his sins are forgiven by the application of the imputative merits of Christ.

It is very much to be feared, therefore, that "the sins of his youth will sink into his bones and sleep with him in the grave."

Of all such, then, we may truly say that they are not on the way that leads to salvation. There is a glorious city seated on the top of the eternal hills, and to this city only one narrow pathway leads. It has been constructed by the Great King who rules over this fair city. Seven towers, erected at convenient intervals, guard the way and serve to protect those who walk by this path. Pleasant streams descend to refresh the weary traveller. By night as well as by day this path is illumined by an unfailing light—the light of true Faith. Those who walk by it may surely arrive at the summit, and then rest in peace and in joy after the fatigue of the upward journey. But those who try to reach the city without following the beaten path, may by possibility succeed, but the chances are all against them. Together with the danger of entirely losing their way, and altering their course, savage beasts block their passage and threaten their lives at every step.

"Enter ye in at the narrow gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate and straight is the way that leadeth to life, and few there are that find it."²

¹ Cf. LACROIX. *Theologia Moralis*. De Fide. n. 94. "Hoc miserandum est cum illis, si in aliud peccatum mortale inciderint quod omnino primum est ejusmodi hominibus eos gratia praecipuorum Sacramentorum destitui et communiter damnandos non ex defectu Fidei (suppono enim quod credant necessaria necessitate medii) sed propter alia peccata quae commiserunt et a quibus non expiantur neque per Sacramentum Poenitentiae quod apud ipsos non est; neque per Contritionem vel amorem perfectum ad quem praeterquam quod difficillimum sit ejusmodi homines ad eum pertingere, ipsi tamen non attendant nec student elicere putantes solam fidem et fiduciam in Christum justificare qua damnabili confidentia pereunt miserrime."

² Matt. vi., 13, 14.

So far we have considered the condition and prospects of material heretics. We now come to the case of

NEGATIVE INFIDELS.

Infidelity, in the widest acceptance of the word, would embrace every error against faith, and would, therefore, include the three-fold division of it given by St. Thomas, namely—Heresy, Judaism, and Paganism.

But, as whatever has been said of heretics, whether material or formal, may be applied to Jews also, and to all those who, though outside the true Church, have the faith that is absolutely necessary for salvation, it only remains to speak of the infidelity of those who receive neither the Old nor the New Testament—whose infidelity consists in the absence of all supernatural faith.

These, again, may be culpable in their infidelity, or they may be inculpable. They are culpable, as is manifest, if the Gospel has been sufficiently preached to them to induce the obligation of believing the necessary truths of faith, or at least of making further inquiry in cases where the communication has not been clear or distinct. These are called *Positive* Infidels. If no communication of supernatural truth has been made to them in either of these ways, they are inculpable, and are called by theological writers *Negative* Infidels. It is only with the latter we have to deal here. It is obvious that *Positive* Infidels cannot be saved—not because they are outside the true Church—for of this they may be invincibly ignorant—but because they violate a precept of the divine and indeed of the natural law that binds under pain of most grievous sin. “He that doth not believe is already judged.” “Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved : but he that believeth not shall be condemned.”¹

The first question that arises with respect to Negative Infidels is, whether or not such can in reality exist? Some of the old schoolmen denied the possibility of inculpable or negative infidelity in adults, even for the shortest time after they arrived at the years of discretion. Some others admitted it could exist for a short time, but not for a long period, and much less during a whole lifetime. This opinion they deduced from many texts of Scripture, for instance, from the 2nd chap. of the First Epistle to Timothy, in which it is expressly stated that “God wishes all men to be saved, and to come to

¹ St. John, iii. 18; St. Mark, xvi. 15-16.

the knowledge of the truth," coupled with the common opinion of theologians, that God offers to each individual the means that are—proximately or remotely—sufficient to lead to faith, and through faith to justification, and ultimately to salvation.

Again, the theological axiom, "*Facienti quod in se est Deus non denegat gratiam*" applies to infidels as well as to believers. If, therefore, the infidel does what is in his power to do, God will give him the gift of faith, and he then ceases to be an infidel. If he omits to do what even as an infidel he is able and is bound to do, namely, to observe the natural law, he voluntarily places an obstacle to his own enlightenment, and he therefore becomes a Positive Infidel.

But the common opinion of theologians is, that negative infidelity can and does exist. In solving the proposed difficulty, we must remember that though the infidel sins grievously by violating the precepts of the natural law, which God has inscribed on the hearts of all men, and though by so doing he may place an obstacle to his own enlightenment, still he may not be accountable for his infidelity. The reason is, that no effect following from even a sinful action can be regarded as voluntary or culpable unless the connection between the act and this effect has been foreseen.

Now, it is quite possible that an infidel may repeatedly violate the natural law without foreseeing this consequence, and his infidelity may therefore continue inculpable.

Thus : a man may unconsciously deprive himself of a great favor by offering insult to another, who had the intention of bestowing it, if no obstacle had been thrown in the way. Such a one would be accountable for the insult, but not for this consequence, which he could not possibly have foreseen.

In interpreting the theological axiom referred to, we must be careful to avoid the Pelagian and Semi-pelagian errors condemned in the Councils of Orange and of Trent. We are not bound indeed to hold, as some of our theologians do, that it is to be understood of works performed with the aid of Divine grace, and that its meaning is, that those infidels who correspond with the first actual and illuminating graces which God bestows, will be led on step by step to habitual and justifying grace. According to this view the order of God's providence in the salvation of an infidel would be as follows :—

When the infidel arrives at the use of reason, he cannot fail to observe in the visible world evident proofs of wonderful power, of admirable order, and of supernatural wisdom.

His reason tells him that such effects could not exist without a sufficient cause, and that the Creator must be worthy of his worship.

Then God supernaturally enlightens his mind and moves his will to make further inquiry. If the infidel co-operates with the grace given, and seeks to know more perfectly the true God and the true religion in which He is to be worshipped, God will still further aid him by His grace till he is brought to at least a knowledge of those articles of faith that are absolutely necessary for salvation.

This may be done by sending missionaries to the infidel, or—by some apparent chance—by bringing him to a Christian country, or again, by a private revelation, or even, as St. Thomas says, by sending an angel to communicate to him this necessary knowledge. Having now the grace of faith, God will next lead him to the grace of justification, either through the Sacrament of Baptism or by the baptism of desire—that is, by an act of perfect charity or of contrition—in which the desire of baptism is specially contained. After justification, God gives the special graces that are required for perseverance, and thus in every stage the axiom is verified, "*Faciendi quod in se est Deus non denegat gratiam.*" If, on the contrary, the infidel should fail to correspond with any of the graces that are so many links in the golden chain by which men are drawn to God, he may, without any violation of justice or any want of mercy on God's part, be left in his infidelity, and be lost.

We may well believe, however, that even after a first, and a second, and a third failure, God will still offer through life the same graces that have been previously rejected.

But, as I have said, we are not bound to limit the signification of the axiom to works performed with the aid of grace. It may, without any taint of Pelagian error, be understood—as Suarez understands and admirably explains it—of purely natural works, thus :—God wishes the salvation of all men without distinction, and Christ died for all whom God the Father wished to be saved. This wish on the part of God regards the present fallen state of human nature as well as the state of innocence and of integrity in which Adam was created. It is a sincere and an efficacious wish, in this sense, that God has not merely prepared and provided the graces which, if applied, would be sufficient for the salvation of all men, but that he actually gives to each adult the means that are, proximately or remotely, sufficient to lead to faith—to justification—and finally to salvation.

But neither this wish on the part of God, nor the efficacy of Christ's Passion—infinite as it was—excludes the necessity of some action—of some co-operation on the part of men, in order that this wish may be fulfilled, and that the merits of Christ may be applied to individual souls.

The conditions required by God vary according to the various circumstances in which men are placed. In the case of those who have not faith—of infidels—the condition for their enlightenment is their observance of the precepts of the natural law. God has determined, according to a settled law of His providence, that those infidels who observe those precepts of the natural law which are known to them, and which are within the range of their natural powers, and who thereby avoid placing an obstacle in the way of their own conversion, will be infallibly led to a knowledge of the true God, and to that faith that is absolutely required for salvation. We are not to suppose that the observance of the natural law, without the aid of grace, is in any sense a meritorious cause of faith—neither is it a disposition positively conducing to that end, but simply a condition with which God has connected the gift of faith. Nor, again, are we to imagine that this is a condition indispensably necessary, for while God never refuses the grace of faith to those infidels who do not place this obstacle in the way, and thereby render themselves positively unworthy, on the other hand, He often gives the grace of faith to those who have failed to observe the natural law, and who, therefore, have not even this negative recommendation in their favor.

How much of the natural law the infidel must observe, or for how long a time he must observe it without the aid of grace, before God bestows the gift of faith, we cannot determine. All we know is, that God will only require the observance of such precepts, and only for such a time, as it is morally possible for the infidel to observe. The time of probation may vary much according to the circumstances in which he is placed, and the temptations he has to encounter. In one case a short time may be sufficient, in another a longer period may be required.

If, then, the infidel observes the natural law for the time required, and thereby does what is in his power to do, God will infallibly lead him to faith in some of the ways already mentioned. If, on the contrary, he should violate the natural law, God may leave him in his infidelity, and then salvation is rendered impossible as long as he continues in that state. "But without faith it is impossible to please God. For he

that cometh to God must believe that He is, and is a rewarder to them that seek him."¹

Moreover, in such a case the infidel will be justly punished—not on account of his infidelity—nor on account of his not being a member of the true Church—for, his infidelity and consequent separation from the true Church are supposed to be inculpable, but on account of the violation of the natural law, which is voluntary and culpable.²

There remains but one case which might possibly arise with regard to negative infidels. We may suppose the case of such an infidel dying before the term of his probation had expired, and also before he had violated any grave precept of the natural law. It is true that the generality of theologians deny the possibility of such a case actually occurring. They believe that God will never allow any adult infidel, who has not previously violated the natural law, to die till he receives the gift of faith. They quote the axiom already cited, and another of similar import,³ to show that God's merciful providence will never allow the occurrence of such a case. Nevertheless, we may consider what the result would be, as some theologians consider the case possible, and as it will serve to illustrate on the one hand the absolute necessity of faith for salvation, and on the other the absolute freedom of God in imposing any conditions He pleases, without the fulfilment of which the free and gracious gift of eternal life cannot be enjoyed.

If, then, the case should arise, the condition and the prospects of such an infidel would be what they were in his infancy—what they are in the case of all unbaptized infants who die before they arrive at the use of reason.

This brings us to the last stage of our inquiry—the fate of those helpless ones who die without baptism—who are taken away before they have the opportunity of manifesting their obedience to God's law, and of securing the promised reward, or of exercising the liberty God has given, to their own just condemnation—who are for ever shut out from the glory of the beatific vision, as the blind man of whom our Lord spoke, was shut out from the light of day, not through any fault of their own—nor, in many cases, through any fault of their parents—but that the glory of God may be manifested in the supernatural as well as in the natural order.

But even in this case, as we shall see, the justice of God is tempered by His mercy—"justitia et pax osculatæ sunt." Nor has He left the afflicted parents of such children without

¹ Heb. xi. 6. ² See SUAREZ, *De Gratia*, Lib. iv., capp. 12-7 (Ed. Vives, tom. 8).

³ Deus neminem deserit nisi ab illo prius deseratur.

solid ground of hope and of comfort. To them the Catholic Church may address the words of St. Paul.—“We will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.”¹ But as this branch of our inquiry demands a full exposition, both on account of the intrinsic importance of the issues it involves, and also on account of the gross misconception that prevails regarding the teaching of the Catholic Church on this question, as was painfully manifested in the late debates of the Irish Protestant Synod, we must devote a special paper to its consideration.

T. J. C.

THE DATE OF EASTER.

IV.

The basis of the Cycle of 84 years was, of course, the estimate that 84 solar years corresponded exactly with an integral number of average lunations, so that, in the manner already explained in reference to the 8 years' Cycle,² the arrangement of the calendar lunations for any period of 84 years would hold good for the succeeding, and consequently for all subsequent periods of equal length. The number of lunations contained in such a period would be 1,039.

That the Cycle of 84 years was a very notable improvement on the 8 years' Cycle of Hippolytus can easily be shown. For instead of a divergence of about 15 days, which, as I have explained,³ would have occurred in the course of 80 years between the calendar lunations of the 8 years' Cycle and the real lunations of the heavens, the error in the Cycle of 84 years amounted in one such period to not more than *a day and a quarter*. For, the number of days in 84 years is 30,681, while the number required for 1,039 average lunations is about 30,682 $\frac{1}{4}$.

It is difficult then to comprehend how a Cycle so closely approximating to the actual phenomena of the heavens, could have been discarded in favour of the obviously inaccurate Cycle of Hippolytus. Many writers on chronology are, however, of opinion that such was the case. St. Cyril of Alexandria indeed expressly speaks of the Cycle of 84 years as more ancient than the Cycle of 8 years, remarking with obvious justice of the authors of the latter, “*pejus aliquid*

¹ 1 Thess. iv. 12. ² See RECORD, April, 1876, p. 283-4. ³ *Ibid.*, p. 285.

addiderunt." It may be that, before the time of Hippolytus, some imperfect form of the Cycle of 84 years had been in use. At all events, it is unquestionable that in the form in which it is now extant, it continued to be employed as the basis of the calendar throughout the Western Church for centuries after the Cycle of Hippolytus had been discarded.

In the arrangement of the 84 years' Cycle, as chronologists have been enabled to infer from the scattered references to it which are met with in some early ecclesiastical documents, the year A.D. 298 was taken as the starting point. Its periods then would be A.D. 298-381, A.D. 382-465, &c. The Cycle itself, with its lunations and the date of Easter as determined by it, was reconstructed by Cardinal Norris out of the somewhat scanty materials supplied by the *Fasti Consulares*, a chronological table, compiled probably about the year A.D. 354, of which a manuscript copy of great antiquity is among the treasures of the Imperial Library at Vienna. Of the wonderful acumen displayed by the Cardinal in his execution of this task, a plain demonstration has been furnished, as Ideler mentions, by the subsequent discovery of an ancient manuscript in the Ambrosian Library at Milan, in which the Cycle itself, with all the details of its arrangement, is set forth, and with which the table compiled by Norris accords in almost every particular.¹

It is known with certainty that this Cycle of 84 years was the one by which Easter was determined throughout the Western Church, at all events during the period A.D. 298-381. It was also in use during the next period of 84 years, A.D. 382-465. But during this period repeated efforts were made with a view to the universal adoption of the Cycle of 19 years, which, as has already been pointed out, had for many years been in use in the Church of Alexandria. Many letters were interchanged on the subject between the Bishops of that see and the Popes.

Attention was especially called to the matter in the years 387 and 440. In the former year, a difference of a month occurred between the celebration of Easter in Rome and Alexandria—the Romans having celebrated the festival on the 21st of March, the Alexandrians not until the 25th of April.

In the year 440 a similar difference occurred as regards the dates—26th of March, and 23rd of April—determined by the calendars, respectively, of Rome and Alexandria. But on this occasion, the Pope, St. Leo the Great, although at first

¹ IDELER, ii. 249.

anxious for the maintenance of the ancient usage of the Roman Church, eventually yielded to the representations made to him by the Bishop of Alexandria—Saint Cyril—and ordered that the feast should be everywhere celebrated on the 23rd of April, the day determined by the Alexandrian calendar.¹

But, it may be now asked, in what way did the difference of Cycles give rise to this difference of date in the celebration of Easter? To answer this question, we must bear in mind the principle on which the lunar calendar is constructed. The calendar months, as we have seen, are not of uniform length, the calendar months being distributed into two classes, some consisting of 29, some of 30 days—the longer months predominating in number so as to make the average length of the months of the calendar equal to that of the real lunations of the heavens.²

In the first place, then, the number of months of each duration to be assigned to a given period must depend upon what estimate of the average length of the real lunations has been taken as the basis of the calendar.

Let us take, for instance, the two principal Cycles we have been considering—the Western Cycle of 84 years, and the 19 years' Cycle of the Alexandrians. As has already been explained, the former was based on the estimate that the total length of 1,039 lunations corresponds exactly with 84 solar years, or 30,681 days. This at once determined the proportion of the longer and shorter months. If all the months of the calendar were regarded as consisting of 29 days, the number of days in 1,039 such months would be 30,131. This would fall short of the total length of the estimated actual lunations of the heavens by 550 days. So that, to keep the lunar months of the calendar in substantial conformity with the lunations of the heavens, 550 months should be regarded as consisting of 30 days. In other words, the total number of lunar months in the period, 1,039, were to be distributed into 489 months of 29, and 550 months of 30 days—the number of longer months being thus in excess of the number of the shorter ones by 61.

So far we have proceeded on a fixed principle. But when we proceed to distribute the 61 additional months of 30 days among the 84 years of the period, it is manifest that the arrangement must be to a great extent arbitrary. Shall we, for instance, set down in the first instance 489 lunations of each duration alternately, reserving to the last years of the period all the additional months of 30 days; or shall we intersperse the due proportion of months of 30 days among the various years of the calendar? And if this latter arrange-

¹ See IDELER, ii. 265. ² See RECORD, February, 1876, page 196-7.

ment be adopted, shall we introduce an additional month of the longer duration, as occasion may require, at any portion of a year ; or shall we invariably place the additional month at the end of the year to which it is assigned ?

All this, as I have said, is matter of arbitrary arrangement, just as it is by purely arbitrary arrangement that the months of our present calendar are made to consist of 28, 30, and 31 days in the order set down in our almanacs, and that the additional day which must be added every fourth year—for the purpose of keeping the calendar year in substantial accordance with the actual year, as determined by the period of the earth's motion in its orbit round the sun—is invariably placed as an addition to the month of February.

Taking now the Alexandrian Cycle, and the 235 lunations comprised in its period of 19 years, a similar calculation shows that of these, 111 must be regarded as consisting of 29, and 124 of 30 days. And, as in the former case, the precise method of distributing the 13 additional months of the longer duration throughout the 19 years of the entire period must be a matter of purely arbitrary arrangement. As a matter of fact, the plan of distribution adopted in this Cycle was different from that which was followed in the arrangement of the Cycle of 84 years.

Hence, then, we see that, partly from the difference of proportion in the number, respectively, of longer and shorter months, and partly from the various methods adopted for the actual distribution of the months of 30 days, it should of necessity occur that the months of the two Cycles did not exactly correspond. It would result, then, that from time to time, a month—say the last month of a certain year—which in one calendar would consist of only 29 days, would in the other have the longer duration of 30 days. And this, as is obvious, would involve a difference of a day in the beginning of the first month of the next year. No doubt a difference of more than a very few days could not thus occur. For although the divergence might go on accumulating to this extent, it would soon, from the general arrangements of both calendars, be counteracted by a divergence in the opposite direction. For, as we have seen, both were arranged on principles which secured a substantial agreement with the actual lunations of the heavens.

But a difference, at all events of a day or two, might easily occur, and, in fact, should of necessity occur from time to time. Now, even this slight divergence, as I shall now proceed to show, is amply sufficient to account for the difference of a week, and even of a month, which not unfrequently occurred in the celebration of Easter.

Let us suppose, for instance, that in a certain year the first, or Paschal, "moon" was set down in the Alexandrian calendar, as commencing, say, on the 21st of March, while in the Roman calendar a day or two later was assigned—the 22nd or 23rd of March. A similar difference, then, would, of course, exist as to the 14th day of this "moon." And if, moreover, the 14th day, according to the Alexandrian calendar, occurred on Saturday, so that Easter would be kept on the next day—Sunday—while that Sunday was itself regarded as the 14th day in Rome—where the feast should consequently be deferred for a week—a difference of a week would occur between the celebration of Easter in the two Churches.

And this precisely was what occurred in the year following the Council of Nice. In that year, the first, or Paschal, "moon" commenced, according to the Alexandrian Cycles and calendar, on Sunday, the 20th of March; but according to the Roman arrangement of the months, as determined by the 84 years' Cycle, it did not commence until the next day, Monday, the 21st of March. In the Alexandrian calendar, then, the fourteenth day of the moon was on Saturday, the 2nd of April; so that the next day, Sunday, the 3rd of April, was the Alexandrian Easter of that year. But in Rome the fourteenth of the moon did not occur until that same Sunday, so that the Roman Easter, owing to this difference of *one day* in the date assigned for the commencement of a calendar lunation, was not celebrated for another week, that is to say, until Sunday, the 10th of April. To show the extent to which this same slight element of divergence affected the celebration of Easter, I shall represent, in tabular form, the various cases in which it occurred during the first half of the fourth century. In each case, the upper line—in *Italics*—represents the result of the order of months in the calendar which was in use in the *Roman Church*: the lower line—in ordinary type—represents the arrangement of the calendar of Alexandria.

A.D.		BEGINNING OF FIRST, OR PAS- CHAL, MONTH.	ITS 14TH DAY.	EASTER SUNDAY.
306	<i>In Roman Calendar</i>	<i>April 1st</i>	<i>April 14th (Sunday)</i>	<i>Sunday, April 21st</i>
"	<i>In Alexandrian "</i>	<i>March 31st</i>	<i>April 13th (Saturday)</i>	<i>" April 14th</i>
316	<i>In Roman Calendar</i>	<i>March 12th</i>	<i>March 25th (Sunday)</i>	<i>" April 1st</i>
"	<i>In Alexandrian "</i>	<i>March 11th</i>	<i>March 24th (Saturday)</i>	<i>" March 25th</i>
319	<i>In Roman Calendar</i>	<i>March 9th</i>	<i>March 22nd (Sunday)</i>	<i>" March 29th</i>
"	<i>In Alexandrian "</i>	<i>March 8th</i>	<i>March 21st (Saturday)</i>	<i>" March 22nd</i>
320	<i>In Roman Calendar</i>	<i>March 28th</i>	<i>April 10th (Sunday)</i>	<i>" April 17th</i>
"	<i>In Alexandrian "</i>	<i>March 27th</i>	<i>April 9th (Saturday)</i>	<i>" April 10th</i>
326	<i>In Roman Calendar</i>	<i>March 21st</i>	<i>April 3rd (Sunday)</i>	<i>" April 10th</i>
"	<i>In Alexandrian "</i>	<i>March 20th</i>	<i>April 2nd (Saturday)</i>	<i>" April 3rd</i>

Nor was this all : in the preceding table I have contemplated only those cases in which the interval of a week was caused *merely by the difference of a day* between the two calendars, as regards the beginning of the Paschal "moon." During the same period, a similar difference, *concurring with the operation of the principle already explained*, by which the Roman Church invariably abstained from celebrating the Festival on the 15th of the "moon," led to a similar divergence, on four other occasions, as represented in the following Table :—

A.D.		BEGINNING OF FIRST, OR PAS- CHAL, MONTH.	ITS 14TH DAY.	EASTER SUNDAY.
313	<i>In Roman Calendar</i>	<i>March 15th</i>	<i>March 28th (Saturday)</i>	<i>Sunday April 5th</i>
"	<i>In Alexandrian "</i>	<i>March 14th</i>	<i>March 27th (Friday)</i>	<i>" March 29th</i>
317	<i>In Roman Calendar</i>	<i>March 31st</i>	<i>April 13th (Saturday)</i>	<i>" April 21st</i>
"	<i>In Alexandrian "</i>	<i>March 30th</i>	<i>April 12th (Friday)</i>	<i>" April 14th</i>
323	<i>In Roman Calendar</i>	<i>March 24th</i>	<i>April 6th (Saturday)</i>	<i>" April 14th</i>
"	<i>In Alexandrian "</i>	<i>March 23rd</i>	<i>April 5th (Friday)</i>	<i>" April 7th</i>
343	<i>In Roman Calendar</i>	<i>March 13th</i>	<i>March 26th (Saturday)</i>	<i>" April 3rd</i>
"	<i>In Alexandrian "</i>	<i>March 12th</i>	<i>March 25th (Friday)</i>	<i>" March 27th</i>

Thus, then, we see that in *nine* out of the fifty years A.D. 201-350, the difference of *one day* as regards the beginning of the first, or Paschal, month gave rise to a difference of *a week* between the Roman and the Alexandrian Easters.

And in three other years during the same period, when the 14th of the moon was set down in the calendars of both Churches for the same day, a difference of a week nevertheless arose from the operation of the Roman principle, that Easter should never be celebrated on the 15th of the moon. Thus :—

A.D.		BEGINNING OF FIRST, OR PAS- CHAL, MONTH.	ITS 14TH DAY.	EASTER SUNDAY.
340	<i>In Roman Calendar</i>	<i>March 16th</i>	<i>March 29th (Saturday)</i>	<i>Sunday, April 6th</i>
"	<i>In Alexandrian "</i>	<i>"</i>	<i>"</i>	<i>" March 30th</i>
346	<i>In Roman Calendar</i>	<i>March 9th</i>	<i>March 22nd (Saturday)</i>	<i>" March 30th</i>
"	<i>In Alexandrian "</i>	<i>"</i>	<i>"</i>	<i>" March 23rd</i>
350	<i>In Roman Calendar</i>	<i>March 25th</i>	<i>April 7th (Saturday)</i>	<i>" April 15th</i>
"	<i>In Alexandrian "</i>	<i>"</i>	<i>"</i>	<i>" April 8th</i>

In addition to the twelve years in which a difference of a week thus arose, the same period comprised seven years in which the difference of computation regarding *the Equinox* gave rise to a difference of *a month*.

Thus, for instance, in the Roman Calendar, in the year A.D. 303, the 6th of March was the first day of a "moon," or lunar month. And this was the Paschal moon of the year ; for its 14th day occurred on Friday the 19th of March, which, according to the Roman computation, was the day after the

Equinox. Now, even if the two calendars were identical as regards the day assigned for the beginning and duration of the corresponding lunations, a difference of four weeks would of necessity have occurred between the Roman and Alexandrian Easters in such a case as this. For in Rome, as we have seen, the festival was celebrated on the Sunday next after Friday, the 19th of March, that is to say, on Sunday the 21st. But in Alexandria, since the moon in question could not have been regarded as the Paschal moon of the year—inasmuch as its 14th day occurred on the 19th of March, and, consequently, two days before the Equinox, according to the computation of the Alexandrian astronomers—the festival could not be celebrated for four or five weeks later, that is to say, until the Sunday following the 14th day of the succeeding moon.

As a matter of fact, indeed, there was a difference of a day between the two calendars as regards the beginning of the moon in question: for in the calendar of the Alexandrians its first day was set down for the 5th of March, so that its 14th day occurred on the 18th of that month. But altogether irrespective of this difference, the difference of date assigned to the Equinox by the Latin and the Alexandrian astronomers gave rise, as I have stated, to the difference of a month as regards Easter, which in that year was not celebrated in Alexandria until the 18th of April.

In the same way a similar divergence occurred in six other years—311, 322, 330, 333, 341, and 349—during the period we are considering. And it will be observed that in the seven instances of divergence arising from the difference regarding *the Equinox*, unlike those we had previously considered, the Alexandrian celebration was the *later* of the two.

How far then the result of the action of the Council fell short of attaining absolute uniformity is now sufficiently obvious. The object proposed by its decision was to secure the universal adoption of the principles held in common at Rome and Alexandria.¹ But from the various causes already explained, those principles left room for diversity to such an extent, that in no fewer than *nineteen* out of the fifty years comprised within the half century which I have selected for illustration, those Churches celebrated the festival on different Sundays—in *seven* instances, with a *difference of a month* between the two. The Council was held just in the middle of the period we are considering. And as the divergence sprang from sources which its action left absolutely untouched, it cannot be matter of surprise that the difference occurred in the years that followed, as well as in those that preceded the date of the Council.

¹ See RECORD, April, 1876, p. 278.

To bring this portion of the subject to a close, we may summarize the results of our analysis as follows.

A. D.	ROMAN EASTER WHEN EARLIER THAN ALEXANDRIAN.	ALEXANDRIAN EASTER.	ROMAN EASTER WHEN LATER THAN ALEXANDRIAN.	THE DIFFERENCE.
303	March 21st	April 18th		Four weeks
306		April 14th	April 21st	One week
311	March 25th	April 22nd		Four weeks
313		March 29th	April 5th	One week
316		March 25th	April 1st	" "
317		April 14th	April 21st	" "
319		March 22nd	March 29th	" "
320		April 10th	April 17th	" "
322	March 25th	April 22nd		Four weeks
323		April 7th	April 14th	One week
326		April 3rd	April 10th	" "
330	March 22nd	April 19th		Four weeks
333	March 25th	April 22nd		Four weeks
340		March 30th	April 6th	One week
341	March 22nd	April 19th		Four weeks
343		March 27th	April 3rd	One week
346		March 23rd	March 30th	" "
349	March 26th	April 23rd		Four weeks
350		April 8th	April 15th	One week.

W. J. W.

DECREES REGARDING SCAPULARS.

In the last number of the RECORD a decision of the Sacred Congregation was referred to, which was issued in 1868, and which, at first sight, might appear to rescind the decree of 1864, inasmuch as a *negative* answer was given to a question containing the words—"permultis in regionibus . . . viget usus . . . gestandi *per modum unius* plura simul inter se diversa scapularia: quo in casu variorum scapularium panniculi, alii aliis superpositi, duobus tantum funiculis assuuntur. . . . Quaeritur utrum haec Scapularia sint valida?"

But in reality this decision is in no way at variance with the decree quoted in the last number of the RECORD, according to which the method of arrangement referred to, is approved by the Sacred Congregation as sufficient for the purpose of gaining the various Indulgences. For, it will be observed, the question to which a negative answer was given in 1868, was a two-fold one, inasmuch as it set forth two distinct features of the usage to which it referred: (1) the arrangement of the Scapulars, in which, while the substantial portion of each remained distinct, all were attached to the same strings, and (2) the form of Scapulars, described in the following words:—"Non raro autem haec Scapularia unita sic conficiuntur ut loco plurium panniculorum diversi coloris *unicus* tantum in *utroque funiculi extremitate panniculus* habeatur, in quo

conspicitur ornamentum intextum vel acu pictum *ex diversis coloribus* ad *significanda plura diversa Scapularia*." The question, then, proposed, was whether, in its integrity, the usage thus described, was in conformity with the rule which requires that to gain the Indulgences of each Scapular, each should be worn. The answer was, of course, in the negative. But it would be a most erroneous inference from the decision to suppose that the usage was disapproved under *both* respects. Indeed, the form in which the question was proposed shows plainly that the doubt had reference exclusively to the second point. And the *Votum* of the consulting theologian to whom the question was officially referred by the Sacred Congregation for examination, shows that the decision refers to this point alone. So that the usage approved by the Decree of 1864 has in no way been interfered with.

It may be well to insert the entire set of questions, of which this was one, with the answer of the Sacred Congregation, and the *Votum* on which these were based.

URBIS, Die 18 Augusti, 1868.

Ex quo parva Scapularia quae fideles gestare solent, in sua origine et institutione aliud non sint quam Scapularia variis Ordinibus Religiosis propria pro majori fidelium commoditate ad parvam formam redacta, enata sunt dubia a Rmo. P. Procuratore generale Congregationis SS. Redemptoris S. Congregationi Indulgentiis et S. Reliquiis praepositae solvenda, quae tam ad antiqua quam ad recentiora Scapularia referuntur, scilicet:—

I. Utrum ad Scapularia conficienda necessario et exclusive adhibenda sit *materia ex lana*, vel utrum summi etiam possit xylinum (vulgo, *cotone*) aliave similis materia?

Et quatenus affirmative ad primam partem, et negative ad secundam:

II. Utrum vox *Pannus*, *Panniculus*, ab auctoribus communiter usurpata, summi debeat sensu stricto *i.e.* de sola lanea textura proprie dicta (vulgo, *tessuto*) vel utrum etiam intelligi posset de lanea textura reticulata (vulgo, *lavoro di maglie*, *tricotage*) et de quocunque laneo opere acu picto (*ricamo*, *broderie*), adhibito tamen semper colore praescripto?

III. Utrum validum sit Scapulare ex panno laneo coloris praescripti quod intexta vel acu picta habet *ornamenta* pariter ex lana, sed diversi coloris?

IV. Utrum validum sit Scapulare ex panno laneo coloris praescripti, quod intexta vel acu picta habet *ornamenta ex materia non lanea*, v.g., ex serico, argento, auro, etc?

V. Hucusque generalis viguit usus, conficiendi Scapularia

formae oblongae vel saltem quadratae ; nunc autem quibusdam in regionibus introducitur usus conficiendi Scapularia formae rotundae vel ovalis, imo et multangulae. Quaeritur itaque, utrum alia forma praeter oblongam vel quadratam obstet validitati Scapularis ?

VI. Per multis in regionibus laudabilis viget usus a S. Sede approbatus, gestandi per modum unius plura simul inter se diversa Scapularia : quo in casu variorum Scapularium panniculi, alii aliis superpositi, duobus tantum funiculis assuuntur, ita tamen ut singulare Scapularium panniculi dependeant tam a pectore, quam ab humeris. Non raro autem haec Scapularia unita sic conficiuntur ut loco plurium panniculorum diversi coloris unicus tantum in utraque funiculorum extremitate panniculus habeatur, in quo conspicitur ornamentum intextum vel acu pictum ex diversis coloribus ad significanda plura diversa Scapularia. Quaeritur utrum haec diversa Scapularia sint valida ?

Itaque Emi. Patres . . . audito prius Consultoris voto . . . rescribendum esse duxerunt.

Ad I. *Affirmative ad primam partem, negative ad secundam.*

Ad II. *Affirmative ad primam partem, negative ad secundam.*

Ad III. *Affirmative dummodo ornamenta talia sint, ut color praescriptus praevaleat.*

Ad IV. *Ut in praecedenti.*

Ad V. *Nihil esse innovandum.*

Ad VI. *Negative.*

Et facta . . . relatione . . . Sanctitas Sua resolutionem S. Congregationis ratam habuit.

Datum Romae, &c.

A. CARD. BIZZARRI, Praefectus.

A. COLOMBO, Secretarius.

The *Votum* of the Consultor is summarized as follows in the *Acta*, vol. iv., p. 100.

ANIMADVERSIONES CONSULTORIS.

Indicatis variis scapularibus B. V. Mariae antiquis et recentioribus, videlicet Scapularibus Carmelitarum, servorum B. M. V., SS. Trinitatis, et B. M. V. de Mercede, quae sunt scapularia antiquiora : deinde Scapularibus Immaculatae Conceptionis, Passionis Domini, Instituti S. Vincenti a Paulo, et Crucis et Passionis Domini, Passionistarum, quae recentissima sunt, animadvertens Consultor ad dubia solvenda recolendum esse generale principium, quod sic effertur : *Ut scapularia valida sint ratione materialis formae requiri et sufficere ut habeant omnia requisita substantialia, quae inveniuntur in respectivis scapularibus majoribus Ordinum Religiosorum.*

Et sane, idem Consultor prae notabat, minima scapularia,

quibus fideles utuntur, non aliud esse nisi ipsa scapularia variorum Ordinum propria, pro majori fidelium commoditate ad parvam formam redacta: quare cum majori habitu seu scapulari Ordinum in substantialibus saltem, videlicet in materia et colore, concordare debere.

Hisce prænотatis ad singula dubia suam patefaciebat Consultor opinionem. Et ad primum quod attinet, existimabat necessariam esse materiam laneam, exclusa quavis alia materia; idque eruebat, tum ex scapularibus majoribus Religiosorum, quae omnia conficiuntur ex lana, tum ex communi et universali usu, tum ex unanimi sensu Auctorum, qui hac de re scripserunt.

Quoad secundum: censebat vocem *Pannum*, *Panniculum*, sumendam esse stricto sensu de lanea textura proprie dicta; idque eruebat tum ex ipsa voce *Panno*, quo nomine nonnisi improprie appellari posset opus reticulatum vel acu pictum, licet sit laneum; tum propter necessariam conformitatem cum scapularibus majoribus, quae nunquam ex simili textura reticulata conficiuntur; tum ad praecavendos abusos et arbitrarias interpretationes, quae in scapularibus conficiendis nimis facile irrepere possent atque reapse irrepserunt. Innuebat tamen Consultor sub nomine *lanea textura* proprie dicta intelligi posse omne quodcumque opus laneum textum, non solum quod communiter *pannus* appellatur (*drap*), sed etiam sagulam (*saia*) aliasque laneas similes texturas.

Quoad tertium: non videri obstare ornamenta inquiebat, si haec sint accessoria, et scapularia per ea non immutentur: oportere tamen ornamenta esse exigua, ita ut prima fronte cognosci possit quale scapulare sit; si enim istis ornamentis magna scapularis pars obtegeretur, cum non amplius scapulare dignoscatur, de ipsa validitate esse dubitandum: quae quidem applicabat Consultor etiam ad quartum dubium.

Quoad quintum: animadvertibat, scapularia diversorum Ordinum Religiosorum omnia oblonga esse et in angulum rectum finiri, ac proinde scapularia oblonga et quadrata originalibus melius respondere.

Quoad sextum: talia scapularia invalida videri; cum ejusmodi scapularia aliud non sint nisi unicum scapulare variis coloribus exornatum: quare censebat, standum esse usui communissimo a S. Sede jam adprobato, *tot* scilicet adhibendi *panniculos*, alios aliis superimpositos et duplici funiculo tam a pectore quam ab humeris pendentes *quot* sunt *scapularia per modum unius* gestanda, quod quidem aliqua ex parte jam definitum videri a S. C. Cum enim propositum fuisset dubium "utrum, qui scapulare Montis Carmeli et Immaculae Conceptionis accepit utrumque gestare debeat?" S. C. die 22 Augusti 1842 respondit: "*Affirmative.*"

W. J. W.

Com. Catherlogh. { A LIST of the Names of the Popish Parish held at *Catherlogh*, in and for the said County Return'd up to the *Council Office*, in *Dublin*, "*An Act for Registring the Popish Clergy.*"

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Patrick Royan. ...	Clonegall. ...	57	Maicomb. ...	1670
2	Alexis Doyle. ...	Rosdillig. ...	50	Killtenell. ...	1674
3	Bryan Cuirick. ...	Ballypierce. ...	70	Burragh. ...	1660
4	Murtogh Doyle. ...	Killmurry. ...	50	Ballan, Meesell, Kelestown, Temple-Peter, Aghade, part of Ardrestin, and part of Fenagh.	1681
5	Morgan Kavenagh.	Laughlin Bridge	53	Wells, Old Laughlin, Agha, Tallcherim, and Clody.	1681
6	Edward Kavagh.	Loughlin Bridge	59	Dunleckny, Sleguffe, and Louraim.	1669
7	Manus Egan. ...	Painstown. ...	36	Painstown ...	1694
8	Charles Nolan. ...	Tullow. ...	40	Tullow, part of Ardreston, part of Barraugh called Pubboll, Drum, Hacketstown, Harristown, Clounmore, Cryer in Loscolman, Aghold, Mullinecuffe.	1685
9	John Mathews. ...	Borris. ...	60	Clonegrosse. ...	1674
10	Joseph Bowen. ...	Carlow. ...	43	Carlow, Thomaguineh Rutland, Killerick, Clomusk, and Ballynacarrig.	1687
11	David Byrne. ...	Portrishin. ...	54	Rathwilly, Rathilly, part of the Parish of Hacketstown, Kiltegane, and Killranalagh.	1674
12	Laughlin Magher.	Ballyoyne.	64	Ullard. ...	1667

Priests as they were Register'd at a General Sessions of the Peace, of *Catherlogh*, the Thirteenth day of *July*, 1704, and were since pursuant to a Clause in the late Act of Parliament, Intituled,

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Derryca, Co. of Armagh.	from Oliver Plunket, Tit ^e Bp. of Armagh.	William Hues, of Monagher, in the said Co. gent. 50 <i>l</i> . Laur. Warren, of Catherlogh, in the said Co. merch. 50 <i>l</i> .
at Elphin, Co. of Roscommon.	from Dominick Burk, Tit ^e Bp. of Elphin.	Eugen Doyle, of Rosdillig, gent. 50 <i>l</i> . James Doyle, of Kilcumny, gent., 50 <i>l</i> .
at Carrigsall, Co. of Leitrim.	from Edmond Rily, Tit ^e Bp. of Armagh.	Morgan Kavanagh, of Burras, in the said Co. esq. 50 <i>l</i> . Edmond Byrne, of Cooranellan, in the said Co. gent. 50 <i>l</i> .
at Garririckin, Co. of Kilkenny.	from Jacob. Phelane, Tit ^e Bp. of Ossory.	James Sinnot, of Ballenrush, in the said Co. gent. 50 <i>l</i> . John Dowling of Catherlogh, in the said Co. 50 <i>l</i> .
at Corstown, Co. of Kilkenny.	from Jacob. Phelane,	John Dowling, of Catherlogh, farmer, 50 <i>l</i> . James Dowling, of the same, pewterer 50 <i>l</i> .
at Kilkenny. ...	from Jacobus Phelane,	Phillip Britt, of Cranelosky, in the said Co. gent. 50 <i>l</i> . Michael Burne, of Shragh, in the said Co. gent. 50 <i>l</i> .
at Blarney, Co. of Cork.	from John Slyne, Tit ^e Bp. of Cork.	Michael Gelagh, of Catherlogh, in the said Co. sadler 50 <i>l</i> . John Lawler, of the same, cottoner 50 <i>l</i> .
at Garririckin.	from Jacobus Phelane,	Anthony Woolfe, of Catherlogh, brewer 50 <i>l</i> . Bryan Roch, of Turragh, in the said Co. gent. 50 <i>l</i> .
at Prague, in Bohemia.	from Count Frederick Walstine, Archbp. of Prague.	Morgan Cavanagh, of Borris, in the said Co. esq. 50 <i>l</i> . Edmund Byrne, of Curranellan, in the said Co. gent. 50 <i>l</i> .
at Garririckin, Co. of Kilkenny.	from Jacobus Phelane.	William Cooke, of Painestown, in the said Co. gent. 50 <i>l</i> . Ulick Wall, of Catherlogh, gent. 50 <i>l</i> .
at Thomastown, Co. of Kilkenny.	from Jacobus Phelane.	Wm. Hues, of Monagher, in the said Co. gent. 50 <i>l</i> . John Nolan, of Milltown, in the said Co. farmer 50 <i>l</i> .
at Roven, in France.	from Daniel Andreas, Tit ^e Bp. of Fenebore.	Morgan Kavanagh, of Borris, in the said Co. esq. 50 <i>l</i> . Edmund Byrne, of Correnellan, in the said Co. gent. 50 <i>l</i> .

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
13	Jacobus Ryan. ...	Turra. ...	53	St. Mullings. ...	1678
14	Matthew Cavanagh.	Milltown ...	53	Aghadee. ..	1674

Com. Clare. { A LIST of the Names of the Popish Parish Priests at *Ennis*, in the County of *Clare*, the Eleventh day *Dublin*, pursuant to a Clause in the late Act *Clergy.*"

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Parish Priests.	Time of their receiving Popish Orders.
1	Andrew Burk. ...	Ennis. ...	53	Dromcliffe. ...	1675
2	Wil. Freeman ...	Killune. ...	45	Killmaly ...	1684
3	Tho. Cloghissy. ...	Clondrinagh....	31	Cloudagad and Kilchrist.	1696
4	Connor macNemara	Darragh. ...	36	Killowen and Clare-abbey.	1692
5	Charles O'Connor.	Dunmafeysin.	60	Killeilagh and Kilmac-crihy.	1670
6	William O'Daly....	Ballykinvarga.	52	Killfenora, Kiltoraght, and Noughavaile.	1671
7	Murtagh Egan. ...	Laghvarren. ...	54	Cluony and Killmaniheene	1677
8	Connor Moreau. ...	Killiorny. ...	39	Carne and Killcorny.	1690

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Kilkenny. ...	from Jacobus Phelane.	Bryan Roch, of Turra, in the said Co. gent. 50l Turlagh Byrne, of Lossaligan, in the said Co. gent. 50l.
at Kilkenny. ...	from Jacobus Phelane.	William Cooke, of Mishell, in the said Co. farmer, 50l. Jn. Nolan, of Milltown, in the said Co. farmer, 50l.

as they were Register'd at a General Sessions of the Peace held of *July*, 1704, and were since Return'd up to the *Council Office*, in of Parliament, Intituled, "*An Act for Registering the Popish*

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Rome. ...	Cardinal Jasper Carpineus.	Nicholas Rice, Esq. Capt. Peter Aylmer, of Cragbryen, in the said Co.
at Cory, Co. of Limrick.	James Dooly, Tit Bp. of Limerick.	John Burk, of Ennis. Edmond Mahony, of Carruene-grey
at Cork. ...	John Slyne, Tit ^r Bp. of Cork and Cloyne.	Terlagh O'Bryen, of Bealacorick. Capt. Peter Aylmer, of Cragbrien.
at Carrigshure.	James Whelane, Tit ^r Bp. of Ossory.	Col. John macNemara, of Crevagh Nicholas Comyn, of Ennis, gent.
at Cung, Co. of Mayo.	James Lynch, Tit ^r Archbp. of Tuam.	Francis Sarsfield, of Doolin, gent. Terlagh O'Brien, of Aghagliny, gent.
at Cloinbar, Co. of Gallway.	James Lynch, Tit ^r Archbp. of Tuam.	James Davoreu, of Lisdunearna, gent. Charles macDonogh, of Ballykeile, gent.
at Oranemore, Co. of Gallway.	Andrew Lynch, Tit ^r Bp. of Killfenora.	Walter Iluonyne, of Tullamore, gent. Dermot O'Connor, of Tyrilaheau, gent.
at Whitescourt, Co. of Kilkenny.	James Whelane, Tit ^r Bp. of Ossory.	Nicholas Comyn of Ennis, gent. Charles macDonogh, of Ballykeal, gent.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
9	Connor O'Brien. ...	Gortnaboule.	49	Killsany and Killaspugtenane.	1678
10	Walter Markham.	Turlagh. ...	44	Abby and Ughl-mama.	1683
11	John Quely. ...	Ballysnohill. ...	44	Rathborne and Killonoghan.	1685
12	Mortagh Flanagan.	Ballyconway. ...	38	Killmoone and Killeny.	1695
13	James Cahaine. ...	Lislarheene. ...	38	Glancynagh. ...	1688
14	Dermot O'Brien.	Aghagliny. ...	36	Dromkree. ...	1693
15	John Donoghue ...	Cultinegown ...	55	Killdisert. ...	1674
16	William Hallorane.	Ballynacregy.	53	Killanasulagh & Tuanifinlagh.	1673
17	Donogh Cleary ...	Lishanagh. ...	61	Dury and Templemaly.	1667
18	Richard Gillreagh.	Ballycasy. ...	40	Bunratty, Dromline, Clonloghane, Killmalecry, and Killconery.	1676
19	Connor Molony. ...	Capagh. ...	38	Killraghtis. ...	1694
20	Mortagh Nelane.	Crossine. ...	55	Inshicronane.	1674
21	Symon Shinor. ...	Garrycoro. ...	51	Killfinrinane & Killeily.	1675
22	Morgan mac Inerhiny.	Cluony. ...	40	Quin and Cluony.	1688

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Enistiman.	Andrew Linch, Tit ^r Bp. of Killfenora.	James Davoreu, of Lisdunevarna, Walter Ilyonyn, of Tullamore, gent.
at Creggene in the C. Gallway.	Teigh mac Keogh, Tit ^r Bp. of Clonfert.	Turlagh O'Brien, of Aghagliny, gent. James Quin, of Ennis, gent.
at Kilkenny. ...	James Whelane, Tit ^r Bp. of Ossory.	William Brock, of Glancyna, gent. Cap. Nich. Lynch, of Ballyvany.
at Whitescourt in the C. Kilkenny.	William Daton, Tit ^r Bp. of Ossory.	William Brock, of Glancyna, gent. Patrick Burnell, of Ranahane, gent.
at Kilkenny.	James Whelane, Tit ^r Bp. of Ossory.	William Brock, of Glancyna, gent. James Quin of Ennis, gent.
at Sevil in Spain.	Anthony Cardana, Bp. of Sevil.	Turlagh O'Brien, of Aghagliny, gent. James Quin, of Ennis, gent.
at Limrick. ...	John Mullowney, Tit ^r Bp. of Killaloe.	Capt. Donogh mac Mahon, of Clenagh. John Daly, of Mohirlicloghy.
at Oranmore....	James Lynch, Tit ^r Archbp. of Tuam.	Florence mac Nemara, of Mo- ghane, gent. Laurence mac Euchroe, of Bally- macuna, gent.
at Dublin. ...	Patrick Plunket, Tit ^r Bp. of Ardagh.	Florence mac Nemara, of Ard- cluony, esq. David White, of Inshicronane, gent.
at Taliege Co. of Roscom- mon.	Dominick Burke, Tit ^r Bp. of Elphin.	Capt. Donogh mac Mahon, of Clenagh Francis macNemara, of Crevagh.
at Cork. ...	John Slyne, Tit ^r Bp. of Cork and Cloyne.	James Molony of Killtanau, gent. John Reed, of Killevoy, gent.
at Cluonfarth.	Teigh Ceogh, Tit ^r Bp. of Clonfert.	David White, of Inshicronane, gent. Laurence Croe, of Ballymacuna, gent.
at Garriryckin, in C. Kilkenny.	James Whelane, Tit ^r Bp. of Ossory.	David White, of Six-mile-bridge, merchant. Maurice Cleary, of Ennis, tanner.
at Kilkenny....	James Whelane, Tit ^r Bp. of Ossory.	Francis macNemara, of Crevagh, gent. Patrick Creagh, of Danginivigin, gent.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
23	Terlaugh macMahon.	Clevagh. ...	38	Killmalyry, Killfidane, and Killdisert.	1698
24	Connor Moylane.	Gortalogha. ...	61	Killinaboy. ...	1667
25	John Moylane. ...	Turlaghmore. ...	37	Killkeedy. ...	1690
26	Donogh Kelly. ...	Maghery. ...	50	Dishart. ...	1676
27	Teige Kerin. ...	Oawn. ...	36	Killnamony and Ruan.	1696
28	James Kerin. ...	Carrughcrahin. ...	36	Killtulagh and Kells.	1696
29	Marcus Gripha. ...	Loghanyfuolin. ...	76	An east part of the Parish of Dysert.	1688
30	William Dugan. ...	Cluonclougher. ...	36	Killaloe. ...	1689
31	William Conellane.	Lisugleragh. ...	48	Tulla. ...	1679
32	John macNemara.	Anaghbeg. ...	44	Killsenau and Killenan.	1683
33	Daniel macNemara	Lisbarrive. ...	45	Killnoe and Ogonilla	1682
34	Daniel Vaghan. ...	Coolreagh. ...	36	Killogenedy and Killsily.	1691
35	Charles Hicky. ...	Cnockbeghagh. ...	39	Fickle. ...	1690
36	Edmond Grady. ...	Cappagh Roe. ...	50	Iniskaultragh, Cluonrisk, in C. of Gallway, Tomgreny and Moynoe.	1677

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
in France. ...	Bishop of Bazas.	Capt. Donogh mac Mahon, of Clenagh. Francis mac Nemara, of Crevagh, gent.
at Dublin. ...	Patrick Plunket, Tit ^r Bp. of Ardagh.	Col. John mac Nemara, of Crevagh Christ. O'Brien, of Rath, gent.
at Paris. ...	Francis Harlay, Archbp. of Paris.	Mortogh Hogane, of Kells, gent. Florence mac Nemara, of Ardcluony, Esq.
at Limerick. ...	John Mullowny, Tit ^r Bp. of Killaloe.	John Connell, of Brentry, gent. Richard White, of Drombane, gent.
at Kilkenny. ...	William Daton, Tit ^r Bp. of Ossory.	Patrick Burnell, of Ranaghane, gent. Donough O'Dea, of Mocullin, gent.
at Kilkenny. ...	William Daton, Tit ^r Bp. of Ossory.	Donough O'Dea, of Mocullin, gent. Mortagh Hogan, of Kells, gent.
at Kilkenny. ...	James Whelane, Tit ^r Bp. of Ossory.	Patrick Hehir, of Loughanyfoulin. Francis Fitzgerald, of Roslevan, gent.
at Cashel. ...	John Brenane, Titular Bishop.	Florence mac Nemara, of Ardcluony, esq. Maurice Cogan, of Killaloe, gent.
at Paris. ...	Francis Harlay, Archbp. of Paris.	Nicholas Rice, of Lisofin, esq. Francis mac Nemara, of Crevagh, gent.
at Craggine, Co. of Gallway.	Teigh Ceogh, Tit ^r Bp. of Clonfert.	Col. John macNemara, of Crevagh, Francis mac Nemara, of the same, gent.
at Curragh, Co. of Limerick.	James Daly, Tit ^r Bp. of Limerick.	Col. John macNemara, of Crevagh, James Margisson, of Tomgreney, gent.
at Ballinlodge, Co. of Gallway.	Maurice Donnellan, Bp. of Clonfert.	Henry Boucher, of Anagh, gent. Nicholas Lynch, of Ballyvany, gent.
at Ennis. ...	James Whelane, Tit ^r Bp. of Ossory.	Col. John macNemara, of Crevagh. Henry Boucher, of Anagh, gent.
at Cragiclara.	Andrew Lynch, Tit ^r Bp. of Killfenora.	John Ringrose, of Moynoe. James Boucher, of Capakinane, gent.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
37	Edmond Glissane.	Keilderry. ...	60	Clonlea and Killurane.	1668
38	Maurice mac Inerhiny,	Six-mile-bridge	52	Killfinaghlin, Killmurry, and Finagh.	1675
39	Gilbert Brody. ...	Kilmacaduan.	53	Kilmacaduan and Killmihill.	1676
40	Nicholas Hyonyne.	Furrure. ...	60	Moarta and Killballyhone.	1665
41	Brien mac Mahon.	Carhucna-Calah	57	Killrush and Killcimur.	1672
42	Daniel Gorman. ...	Killfieragh.	40	Kilard and Killfieragh.	1688
43	Francis Sheenau.	Kildima.	40	Killmurry. ...	1697
44	John Belson. ...	Carhucbane.	48	Killmurry, Killofin, and Killfidan.	1684
45	Teige Shenan. ...	Kildima.	70	Killferboy. ...	1667

Civit. Cork. { A LIST of the Popish Parish Priests as they were County of the City of Cork, at the Guild-hall of Return'd up to the Council Office in Dublin, "An Act for Registering the Popish Clergy."

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Coleman Sarsfield.	South Suburbs of Cork.	38	St. Finbury's.	1691
2	Christopher Martin	Out of the South Gate of Cork.	60	Christ-church.	1691

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	John Magrath, of Tyrovanin, gent. John Reed, of Killevoy, gent.
at Garryrickin, Co. of Kil- kenny. at Bassas. ...	James Whelane, Tit ^r Bp. of Ossory. William, Bp. of Bassanada.	Col. John mac Nemara, of Crevagh. Florence mac Nemara, of Moghane, gent. Mortogh mac Mahon, of Ballyne-gone, gent. Ignatius Casey, of Ennis, merch.
at Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	Nicholas Comyn, of Ennis, gent. Walter Huonyn, of Tullamore, gent.
at Cloanbar. ...	James Lynch, Tit ^r Archbp. of Tuam.	Michael mac Mahon, of Ladmore, farmer. Owen Moriarty, of Mollogh, farmer.
at Bourdeaux.	Lewis de Bourlemon.	Nicholas Comyn, of Ennis, gent. Michael Nihill, of Glascluon, gent.
at Paris. ...	Francis Harlay, Archbp. of Paris.	Geo. Stacpole, of Ennis, merch. John How, of Carhucduffe, farmer.
at Ballilcag. ...	Teige Keogh, Tit ^r Bp. of Clonfert.	John Egane, of Treagh, gent. Dermot Carty, of Carrunisky, gent.
at Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	George Stacpole, of Ennis, merch. John Egan, of Treagh, gent.

Register'd at a General Quarter Sessions held for the *City* and the same, the Thirteenth day of *July*, 1704, and were since pursuant to a Clause in the late Act of Parliament, Intituled,

Places where they received Orders.	From whom they received them.	
in France. ...	Lewis d'Anglure, Archbp. of Bourdeaux.	
at Quimpercorentine, in the Province of Brittaine, in France.	Francis Decotlogan.	

No.	Popish Friests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
3	Cornelius Curtain.	Coole, in the North Liberties of Cork.	46	Rathcony. ...	1684
4	Thadymac Nemara	North Suburbs of Cork.	44	St. Peter's. ...	1684
5	Donnogh mac Carthy.	North Suburbs of Cork.	50	St. Mary's of Shandon.	1674

Com. Cork. { A LIST of the Popish Parish Priests as they were of *Cork*, the Eleventh day of *July*, 1704, and were Clause in the late Act of Parliament, Intituled,

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Foelix Carty. ...	Iniskerane. ...	39	Killmurry. ...	1688
2	John Shinnick. ...	Great Island.	40	Island of Gur-rane.	^{14th of Sept.} 1694
3	Phillip Mullane. ...	Peack. ...	81	Ahabollog. ...	1648
4	Dermod Callahane.	Coolusky. ...	43	Ahinagh, Aglis, and the Ovens.	1685
5	Daniel Carty, <i>alias</i> Geehy.	Derinlovane. ...	52	The Eastern part of Skull.	1695
6	Dermod Croneen.	Ballymakerry.	36	Ballyvorny and Killnamartery.	1691
7	Dennis Leary. ...	Cooldurragh.	48	Killnishill and Macloneagh.	1680
8	Donogh Sweeny.	Maccrump. ...	60	Maccrump. ...	1669

Places where they received Orders.	From whom they received them.	
at Cork. ...	Peirce Creagh, Tit ^r . Bp. of Cork.	
at Limrick ...	James Dully, Tit ^r . Bp. of Limerick.	
at Quimperco- rentine. ...	Francis Decothlegan, Bp. of Quimpercoren- tine.	

Register'd at a General Sessions of the Peace held for the County since Return'd up to the *Council Office* in *Dublin*, pursuant to a "*An Act for Registering the Popish Clergy.*"

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Cambray in Flanders.	Archbp. of Cambray.	James Coggan, of Skart, 50l. Thomas Murphy, of Coornahally, 50l.
Antwerp. ...	Bp. of Antwerp. ...	James Hegerty, of , 50l. Darby Keefe, 50l.
Killarny. ...	Richard Connel, Bp. of Kerry.	Arthur Keefe, of Ballyomihill, 50l. Cornelius Murphy, of Burren, 50l.
France. ...	Lewis Renoven, Bp. of Alume.	Cornelius Murphy, of Burren, 50l. James Coggan, of Skart, 50l.
Miropoys. ...	Monseignior de Levy.	Garret Fitzgerald, of Cork, 50l. Foelix mac Carthy, of Droma- eague, 50l.
Sayntus. ...	Wil. Santomensis, Bp. of Sayntus.	Der. Carthy, of Coorelegh, 50l. Joh. Callanan, of Castletown, 50l.
Bassa in France.	William Bassatensis.	Edmond Barret, of Toms, 50l. Thomas Murphy, of Cornahally, 50l.
Osh in France.	Henry de la Mott. ...	Patrick Pursel, of Shanakeel, 50l. Dermod Carty, of Coorlieh, 50l.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
9	William Martell.	Blarney. ...	60	Garricloyne, Carricupane, & Whitechurch.	1668
10	Patrick Owgan. ...	Carrigconnea.	56	Monanimea, Carrig and Clenourt.	1671
11	Donough Callaghan.	Ballyhooly. ...	52	Castletown, Ballyhooly, and Killatty.	1671
12	Teige Sullivan. ...	Clonee. ...	55	Killbolane and Tullolease.	1671
13	John Sullivan. ...	Rahan. ...	44	Rahan, part of Whitechurch, and part of Killshanig.	1684
14	Andrew Fitzgerald.	Cloyne. ...	42	Cloyne, Ballintemple, Inch, Ahada, and Corkibegg.	1692
15	Edmond Cotter. ...	Dungornny. ...	48	Dungornny, Mogeely, & Clonmult.	1688
16	Mortough Keliher.	Cabaragh. ...	55	Clondrohid. ...	1678
17	Fœlix Carty. ..	Derigrea. ...	49	Dromalcague, Drinagh, and Caharagh.	1673
18	William Cahill. ...	Ballinlahagh. .	50	Killegh, Ardeagh, Dangin, and part of Clonpriest.	1673
19	Daniel Keefe. ...	Derinatubrid.	57	Killmeen and Cullen.	1682
20	Owen Keefe. ...	Gurranevarrig.	50	Clonfert. ...	1679
21	Donough O'Callaghan.	Scarriffe. ...	56	Killbrogane, Maragh and Templemartin.	1671
22	William Sheehan.	Garret-mac-Garret.	62	Killbrin, Castle-magner, and Ballyclogh.	1668

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Frard, in Com. Tipperary.	William Burgott, Archbp. of Cashel.	Garret Fitzgerald, of Cork, 50 <i>l</i> . Henry Gary, of Lehenagh, 50 <i>l</i> .
Lisheen. ...	William Burgott, Archbp. of Cashel.	Daniel Maston, of Cork, 50 <i>l</i> . Manus Keefe, of Cloghnegechy,
Lisheen. ...	William Burgott, Archbp. of Cashel.	Daniel Maston, of Cork 50 <i>l</i> . Donough Callahane, of Lissneal-coming.
Cloonbarr. ...	Archbp. Toome.	Manus Keefe, of Cloghnegeehy, 50 <i>l</i> . Timothy Sullivan, of Churchtown, 50 <i>l</i> .
Limerick. ...	Dooly, Bishop of Limerick.	Teig Sullivan, Priest of Mallow, 50 <i>l</i> . Owen Mullane, of Mallow, 50 <i>l</i> .
Namure. ...	Bishop of Namure. ...	Garret Fitzgerald, de Civit. Cork, 50 <i>l</i> . Richard Fitzgerald, of the same, 50 <i>l</i> .
Kilkenny. ...	Dr. Whelane, Bp. of Ossory.	Rich. Gerald, of Corbehy, 50 <i>l</i> . James Hegerty, of Ballybrasill, 50 <i>l</i> .
Lecture, in France.	Lewis Turell. ...	Manus O'Keefe, of Cloghnegeehy. Arthur Keefe, of Killmihill, 50 <i>l</i> .
Sevil, in Spain.	Archbp. of Sevil. ...	Anthony Butler, of Bornahollow, 50 <i>l</i> . Abrah. Batten of Bandon, 50 <i>l</i> .
Lisheen. ...	William Burgott, Archbp. of Cashel.	Darby Keefe, of Great Island, 50 <i>l</i> . James Hegerty of the same, 50 <i>l</i> .
Limerick. ...	Bishop John Dooly.	Manus O'Keefe, of Cloghnegeehy, 50 <i>l</i> . Owen Callaghan, of Lottly, 50 <i>l</i> .
Tholouse in France.	Bishop of Sarlatt. ...	Manus O'Keefe, of Knocknageehy, 50 <i>l</i> . Dennis Callaghan, of Lismeal-comin.
Cashel. ...	William Burgott, Archbp. of Cashel.	Art Keefe, of Ballyomihill, 50 <i>l</i> . Anthony Callaghan, of Skarriffe, 50 <i>l</i> .
Lumbariensis.	Bp. of Lumbariensis.	John Quin, of Ballydaheen, 50 <i>l</i> . Owen Callaghan, of Lottsy, 50 <i>l</i> .

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
23	Dermod Murphy.	Curraghdombroe.	50	Shandrum. ...	1674
24	Dermod Driscoll.	Gorlard. ...	58	Creagh and Tullagh.	1674
25	Daniel Carty. ...	Coolbane. ...	60	Aghadown, Killcoe, and Abbystrowry.	1668
26	John Conree. ...	Clanlaurence.	60	Killcaskan. ...	1668
27	Teige Sullivan. ...	Beerhaven. ...	58	Killaghanenagh, Killcatherine, and Killmanagh.	1668
28	Donough Sullivan.	Derinatubrid.	56	Drowmlariffe, and Killcorney.	1669
29	Dermod Carty.	Ringabelly. ...	59	Tracloonabby, Kilpatrick, Ballyfiard, Ballyfoyle, Nohovall, Killmohongue, Kinure, & Clontede.	1669
30	Awloffe Sullivan.	Meentervary.	66	Durrus & Killcrohane.	1664
31	Roger macSweeny.	Lisseens. ...	47	Killmocomogue.	1682
32	Charles macCarthy	Dunmanway.	55	Fanlobus, part of Ballymony, and part of Drinah.	1671
33	Teige Coughlan.	Long Island.	50	Killmoo and part of Skull.	1660
34	Daniel Crowley. ...	Kilcoursy. ...	42	Timoleague, Templeomalus, Templequinlane, & Rathclareen.	1686
35	Daniel Daly. ...	Lisgriffin. ...	80	Churchtown & Liscarrole.	1650
36	Redmond Barry.	Buttevant.	60	Buttevant and Killbrony.	1670

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Quimpercorantine.	Franc. Qetlogane, Bp. of Quimpercorantine.	Rob. Goold, of Newtown, 50 <i>l</i> . John Quin, of Ballydaheen, 50 <i>l</i> .
Roane in France.	Bishop Linsy. ...	Teige Sullivan, of Smorave, 50 <i>l</i> . Roger Sweeny, of Bantry, 50 <i>l</i> .
Dublin. ...	Bishop Plunket. ...	Teige Sullivan, of Smorrave, 50 <i>l</i> . Owen Carty, of Turkhed, 50 <i>l</i> .
Dublin. ...	Bishop Plunket. ...	Richard Clerke, of Bandon, 50 <i>l</i> . Daniel Crowly, of Killcoursy, 50 <i>l</i> .
Dublin. ...	Bishop Plunket. ...	Rich. Clerke, of Bandon, 50 <i>l</i> . Thomas Nix, of Bantry, 50 <i>l</i> .
Dublin. ...	Patrick Plunket, Bp. of Meath.	Manus O'Keefe, of Knocknageehy, 50 <i>l</i> . Dennis Callaghan, of Lismealcoming, 50 <i>l</i> .
Kilkenny. ...	James Whelane. ...	Henry Verdon, of Ballynemaule, 50 <i>l</i> , and Florence mac Carthy, 50 <i>l</i> .
Normandy, in France.	Bishop Plunket. ...	Manus O'Keefe, of Knocknageehy, 50 <i>l</i> . Arth. Keefe, of Ballyomihill, 50 <i>l</i> .
Lombes, in France.	Comos, Bishop of Lombes.	Patrick Cullane, of Four-mile-water, 50 <i>l</i> . Daniel mac Carty, of Barelattran, 50 <i>l</i> .
Dublin. ...	Bishop Plunket. ...	Cornelius Hurly, of Killsaxon, 50 <i>l</i> . Abraham Batten, of Bandon, 50 <i>l</i> .
Kilkenny. ...	Bishop of Ossory. ...	John Sullivan, of Ballynegurragh, 50 <i>l</i> . Daniel Carty, of Banelahan, 50 <i>l</i> .
St. Flore in Auvergne, in France.	Jerom de Mot, Bp. of St. Flore.	Jeremy Renard, of Gortnahorna, 50 <i>l</i> . John Sweeny, of Glanduffe, 50 <i>l</i> .
Rosse. ...	Richard Connel, Bp. of Ahaddo and Ardfert.	Timothy Sullivan, of Churchtown, 50 <i>l</i> . Dennis Callaghan, of Lismealcaning, 50 <i>l</i> .
Barrus in France.	Egidius le Blan, Bp. of Barras.	Timothy Sullivan, of Churchtown, 50 <i>l</i> . Dennis Callaghan, of Lismeacoming, 50 <i>l</i> .

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
37	Donough Mahony.	Ivaleary. ...	56	Iveleary. ...	1670
38	Daniel Bouhilly.	Carrigalyne. ...	52	Carrigaline, Templebreedagh, Lisneclearing, Munkstown, and Killmony.	1672
39	Dermod Murphy.	Tiggsaxon. ...	52	Dunderrow, Ballymartell, Cullen, & Templemihill.	1676
40	James Nagle. ...	Ballyderawne.	52	Killworth, Clondulane, Leitrim, and Macrony.	1672
41	Dermod Daly. ...	Ballynecaharagh.	51	Glanworth, Killgullane, Ballyhooly, and Derivoylane.	1673
42	Donough Twony.	Scarteen. ...	61	Downaghmore and Grenagh.	1667
43	Teige Donohoe. ...	Lahane. ...	58	Malehy, Innishkarra, & Carrigrohanbegg.	1673
44	Owen Mullane. ...	Ballynemone.	57	Mallow and Templemihill.	1668
45	Donough Daly. ...	Ballinvullin. ...	50	Ballyaghly, Ardskeagh, Cooliny, & part of Aglyhycleen.	1678
46	Teige Daly. ...	Corkir. ...	63	Donerayle, Cahirdoogane, & Templernan.	1699
47	Morris Browne. ...	Clashgamiff. ...	56	Imphrick, Ballyhoy, and Aglisdudeen.	1673
48	Owen O'Connell.	Killcaskan. ...	66	Clonmeen, Killshanig, and part of Castlemagner.	1666
49	Morris Condon. ...	Mitchellstown.	63	Mitchelstown.	1670
50	Teige Sullivan. ...	Kanavy ...	40	Kanavy. ...	1689

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
France. ...	Theodolus Segnior. ...	Edmond Sweeney, of Knocknanirk, 50 <i>l</i> . Dan. Sweeney, of the same, 50 <i>l</i> .
Ireland. ...	Dr. James Lynch, Tit ^e Archbp. of Tuam.	Morris Fitzgerald, of Four-mile-water, 50 <i>l</i> . Henry Verdon, of Ballynemawle, 50 <i>l</i> .
Waterford. ...	John Brenane, Bp. of Waterford.	Henry Verden, of Ballynemawle, 50 <i>l</i> . Owen Sullivan, of Fahanabuokane, 50 <i>l</i> .
Lisheen. ...	William Burgott, Bp. of Cashel.	Daniel Maston, of the City of Cork, 50 <i>l</i> . Timothy Sullivan, of Churchtown, 50 <i>l</i> .
Lisheen. ...	William Burgott, Archbp. of Cashel.	Arthur Keefe, of Ballyomihill, 50 <i>l</i> . Morris Fitzgerald, of Four-mile-water, 50 <i>l</i> .
Dublin. ...	Bishop Plunket. ...	Garret Fitzgerald, of the City of Cork, 50 <i>l</i> . Der. Twony, of Glaneglogh, 50 <i>l</i> .
Cashel. ...	Bishop Burgott. ...	Henry Verdon of Ballynemawle, 50 <i>l</i> . Garret Fitzgerald, of the City of Cork, 50 <i>l</i> .
Dublin. ...	Patrick Plunket, Bp. of Ardagh.	Edmond Barret, of Tome, 50 <i>l</i> . Morris Fitzgerald, of Four-mile-water, 50 <i>l</i> .
Kilkenny. ...	Bishop of Ossory. ...	Arthur Keefe, of Ballyomihill, 50 <i>l</i> . Godfry Daly, of Carkir, 50 <i>l</i> .
Roane in France.	Archbp. of Roan. ...	Arthur Keefe, of Ballymokill, 50 <i>l</i> . Godfry Daly, of Carkir, 50 <i>l</i> .
Cashel. ...	Archbp. of Cashel. ...	Abrah. Batten, of Bandon, 50 <i>l</i> . Timothy Sullivan, of Churchtown, 50 <i>l</i> .
Dublin. ...	Patrick Plunket. ...	Manus O'Keefe, of Knocknageehy, 50 <i>l</i> . Dennis Callaghan, of Lisméal-comin, 50 <i>l</i> .
Cashel. ...	William Burgott, Archbp. of Cashel.	Henry Verdon, of Ballynemawle, 50 <i>l</i> . Tim. Daniel, of Gurrane, 50 <i>l</i> .
Boulogne in France.	Lewis Segnior. ...	Abrah. Batton, of Bandon, 50 <i>l</i> . Redm. Barry, of Glanlatran, 50 <i>l</i> .

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
51	Daniel Hurly. ...	Castlemore. ...	59	Desert, Sergis, and Ballymodane.	1669
52	Florence Carty. ...	Ringrone. ...	55	Ringrone, Ballynadee. Templetryn, Killbritain.	1673
53	Daniel macCarthy.	Lislee. ...	45	Lislee, Abbymatron, Timoleague.	1680
54	Daniel Sullivan. ...	Killmeen. ...	56	Killmeen, Killkerane, Castleventry.	1673

Com. Donegall. } A LIST of the Popish Parish Priests as they are
County of Donegall, at *Raphoe*, the Eleventh day
Dublin, pursuant to a Clause in the late Act of

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	James Dougherty.	Pollance. ...	60	Cornwall, &c.	March, 1667
2	James Hegarty. ...	Gortergan. ...	55	Fawn, &c. ...	May, 1672
3	Edmond Brenegan	Killyner. ...	44	Rapho. ...	September, 1683
4	Owen mac Coole.	Mawlin. ...	54	Clonca. ...	October, 1672
5	Daniel O'Harkan.	Cooledrom. ...	41	Killmacrenan, &c.	September, 1687
6	Manus O'Donnel.	Ballymaccahill.	54	Inver. ...	March, 1680
7	Daniel Taghy. ...	Glanlehan. ...	54	Inniskell. ...	October, 1674

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Dublin. ...	Patrick Plunket; Bp. of Meath.	Abrah. Batton, of Bandon, 50l. Char. Allen, of Ballinvakig, 50l.
Lombes. ...	Bishop of Lombes. ...	John Sullivan, of Ballynegerah, 50l. Daniel mac Carty, of Cloghagh, 50l.
Kilkenny. ...	Tit ^r Bp. of Kilkenny.	Char. Allen. of Ballinvakig, 50l. John Sullivan, of Ballynegerah, 50l.
Namure. ...	Bishop of Namure. ...	Char. Allen, of Ballinvakig. 50l. John Sullivan, of Ballynegerah, 50l.

Register'd at a General Sessions of the Peace held for the said of *July*, 1704, and were since Return'd up to the *Council Office* in Parliament, Intituled, "*An Act for Registering the Popish Clergy.*"

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Dublin. ...	from Patrick Plunket, Tit ^r Bp. of Ardagh.	
at Dundalk. ...	from Oliver Plunket, Tit ^r Primate of Ireland,	
at Portumna, Co. of Gall- way.	from Thady Keogh, Tit ^r Bp. of Clonfert.	
at Dundalk. ...	from Oliver Plunket, Tit ^r Primate of Ireland.	
at Kilkenny. ...	from James Phelan, Tit ^r Bp. of Ossory.	
at Madrid. ...	from Scaveous Milenous, Tit ^r Archbp. of Emessussaria.	
at Ard-Patrick.	from Oliver Plunket, Tit Bp. of Armagh.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
8	John Griveghan.	Meentagh.	.. 48	Clondivadoge.	September. 1682
9	Bryan O'Cannan.	Ballyduffe.	... 48	Killcorr. ...	June, 1681
10	Terence Gallagher.	Drumnasallagh.	46	Templecrone.	September. 1682
11	Neale O'Duvanny	Ballyheragan.	48	Stranorler. ...	May, 1681
12	Cornelius O'Mungan	Lismullduffe.	48	Donoghmore.	September. 1671
13	William O'Boyle.	Loghross.	... 44	Lettermacward.	March, 1682
14	Roger O'Hegerty.	Drumawiere.	... 56	Templemore.	April, 1671
15	Bernard Congill.	Killbaron.	... 52	Killbarron. ...	May, 1672
16	Dermot O'Meely.	Ballyeghan.	... 45	Cooldagh. ...	May. 1684
17	John Byrne. ...	Stragare.	... 50	Killybeggs. ...	January. 1684
18	Connor O'Mulkeran	Lackrum.	... 63	Killymard. ...	May, 1664
19	Terence Cregg. ...	Ballteny.	... 52	Tullyhaghly....	September, 1681
20	James Marshall. ...	Troman.	... 63	Dromhome. ...	March. 1665
21	Denis Colgan. ...	Muff.	... 58	Donagh. ...	October. 1669

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Creggan. ...	from Thady Keogh, Tit ^r Bp. of Clonfert.	
at Creggan. ...	from Thady Keogh, Tit ^r Bp. of Clonfert.	
at Creggan. ...	from Thady Keogh, Tit ^r Bp. of Clonfert.	
at Creggan. ...	from Thady Keogh, Tit ^r Bp. of Clonfert.	
at Ard-Patrick.	from Oliver Plunket, Tit ^r Archbp. of Armagh.	
at Creggan. ...	from Thady Keogh, Tit ^r Bp. of Clonfert.	
at Dundalk. ...	from Oliver Plunket, Tit ^r Bp. of Armagh.	
at Cassel. ...	from William Burget.	
at Creggan. ...	from Thady Keogh, Tit ^r Bp. of Clonfert.	
at Clonfert. ...	from Thady Keogh, Tit ^r Bp. of Clonfert.	
at Killmore. ...	from Owen mac Swyny, Tit ^r Bp. of Killmore.	
at Creggan. ...	from Thady Keogh, Tit ^r Bp. of Clonfert.	
in Dublin. ...	from Patrick Plunket, Tit ^r Bp. of Armagh.	
at Dublin. ...	from Patrick Plunket, Tit ^r Bp. of Armagh.	

NOTE.

As it has not been found possible to reprint the Registry, in these pages, without departing in some degree from the form of the official list as originally published, it will probably be considered desirable that all those points should be distinctly indicated in which the reprint differs in any respect from the original publication.

The only changes, then, which have been made, are the following :—

1st. In the original list, the age of each Parish Priest is indicated in words, thus :—“*Sixty-five years.*” I have adopted the more compendious form of using merely the figures, thus—65.

2nd. In the column recording the date of ordination, a form somewhat shorter than that of the original has been adopted. Thus, instead of “*in the year 1662,*” or, as it is printed in the lists of several counties “*received orders in the year 1662,*” merely the date is indicated, thus—1662.

3rd. When the name of the county is entered thus, “*in the County of Dublin*” I have omitted the words “*in the,*” except in those cases where the county alone is recorded without any more precise reference to the place of ordination.

4th. The following abbreviations of words have been employed :—Abp. for Archbishop, Bp. for Bishop, Tit^r for Titular, Co. for County. All other abbreviations which occur, are reproduced from the original.

5th. Except in the case of the first list—that of Antrim—I have omitted the signature which, in the original publication, stands in precisely the same form at the end of the list of each county.

No other changes, even in form, have been made.

W. J. W

THE IRISH ECCLESIASTICAL RECORD.

JUNE, 1876.

ST. FIACRE.

ST. FIACHRA, better known by the name of Fiacre, by which he was designated on the Continent, was born about the year 590, of a princely family in the north of Connaught ; but renouncing the honours and applause of the world, sought in retreat and solitude the highest paths of perfection. Whilst as yet in the world, charity was one of his distinctive virtues. A poor man one day solicited an alms for the love of God. Fiachra told his attendant to give him any money that he might have, and the attendant pretended to do so. The saint, however, fearing lest any mistake might have been made, went after the poor man and asked him how he had fared. He then learned that the attendant's money being exhausted by preceding alms, nothing had been given to him ; whereupon the saint, taking off the rich mantle which he wore, bestowed it on the poor man. This same virtue continued to characterize St. Fiachra throughout the whole of his subsequent career.

Having resolved to devote himself to a religious life, he put himself under the care of St. Cuanna, who was at this time famed for learning and sanctity, and attracted numerous disciples to his monastery at Kilcoona, on the shore of Loch Orbsen. Being ordained priest, St. Fiachra was filled with the desire to serve God in solitude, and therefore, quitting his native district, and the school of St. Cuanna, he fixed his first hermitage on the banks of the Nore, and for many years lived there leading a most holy and austere life. The spot thus hallowed by the virtues and penitential austerities of our saint is still known by the name Kill-Fiachra, or Kilfera, and is situate on the west bank of the Nore, about three miles below Kilkenny. The memory of St. Fiachra is honoured there on the 30th of August, the

same day on which his festival is marked in the *Martyrologies of Marianus O'Gorman and of Donegal*. The outlines of St. Fiachra's old church or cell may be easily traced, and fragments of its stone-work are scattered through the adjoining burial-ground. A little to the south of Kilfera is the holy well of St. Fiachra.

This silent retreat had for our saint all the charms of a paradise. His virtues, however, soon became known, and many disciples flocked around him; and it seemed as if greater honour and reverence awaited him in his retreat, than would have attended him in the princely inheritance which he had abandoned. He resolved, therefore, to seek in distant countries the solitude which was denied him at home; and thus it came to pass, in the words of the *Martyrology of Donegal*, that he "brought a blessing to France." St. Fiachra remained for some time in Iona, attracted thither by the fame of the virtues and miracles of its holy founder. Continuing his journey towards France, the vessel in which he sailed encountered a terrible storm at sea, but when all seemed lost, the tempest was stilled by the prayers of our saint. St. Faro, who was at this time Bishop of Meaux, had opened a hospice for pilgrims at the gates of his episcopal city. He belonged to the highest nobility of France, and for several years had ranked among the richest of the courtiers, as well as among the bravest of the leaders of the armies of King Clothaire; now, however, as bishop, all his possessions and influence were placed at the service of religion and of the poor. At the hospice which he endowed none were so welcome as the pilgrims from Erin; for St. Faro attributed all his worldly prosperity, as well as his ecclesiastical calling, to the blessing which the great Irish missionary Columbanus, in requital for the hospitality which was shown him, had bestowed on his parents and household. St. Fiachra, journeying on whither God might summon him, entered this hospice at Meaux, and under the garb of a poor pilgrim, lived there for some years wholly devoted to the most perfect practices of piety. His relative, St. Kilian, however, when making a pilgrimage to Rome, entered the same hospice, and made known our saint's rank. Fiachra would willingly have fled elsewhere, but Faro asked him not to leave a spot where he had found such happiness and peace, and offered him a site for a hermitage at a short distance from Meaux, with a grant of as much land as he would himself surround with a fosse in one day. St. Fiachra selected for his enclosure an adjoining desert tract called Broilus (which name in mediæval Latin means a small wood), known in

later times as Breuil, and now called Brie, situated on an elevated position not far from the banks of the Marne; and whilst he traced its boundaries with a wooden stake, a fosse was miraculously formed along the track. In the retreat thus miraculously enclosed, St. Fiacre spent his whole time in prayer and manual labour. His food consisted of roots and wild herbs, and in the heart of France he renewed the austerities by which SS. Paul and Anthony and Hilarion had sanctified the deserts of the East. Like all the great saints of Ireland he cherished a special devotion to the holy Mother of God, and it is commemorated in his Acts, that close to his cell he erected an oratory in her honour, *oratorio in honorem Beatae Mariæ constructo*. Many holy disciples soon flocked to Breuil to emulate the penitential spirit, and to copy the virtues, of our saint. He obliged them to devote themselves in great part to manual labour, cultivating the garden which he had enclosed; and the fruit of their industry was applied to the maintenance of pilgrims and to the relief of captives. After the discovery of his place of concealment, deputies came to Meaux, requesting the saint to return home, and to assume the government of his native principality, which happened to be then vacant. Fiachra asked for a little time to deliberate on a matter of such importance, and in the meanwhile prayed to God that He might in His mercy visit him with some malady that would not permit his return. The next day the saint was found covered with leprosy, and them essengers, seeing that their mission was frustrated, at once took their departure from Meaux. It is also related in the saint's life that he was visited at Breuil by his sister St. Syra. She had from her infancy been remarkable for sanctity, frequently passing the whole night in prayer prostrate before the crucifix, and practising the most rigorous austerities. With three companions she set out for Meaux, and having received from her brother many lessons of heavenly wisdom, entered the Monastery of Faramoutiers, then governed by St. Burgundofara, sister of St. Faro, and after some years proceeded to Troyes, where she ruled a monastery as abbess for a long time, and guided many souls to God. In an ancient hymn, composed in her praise, she is thus addressed:—

"O Syra, virgo pura,
Regis Scotorum filia,
Sancti Fiacrii soror,
Tu es stella eximia,
Præfulgens Virginum gemma,
Campaniæ laus, et honor,
Ad sepulchrum confugiunt
Tuum populi, et sentiunt
Sanitatis remedium."

The festival of St. Syra is kept at Troyes on the 8th of June, and before the French Revolution there were several convents in France that honoured her as patron. St. Fiachra died at his hermitage about the year 670, and his shrine was soon honoured by many miracles. One of these is specially recorded in the *French Life of St. Fiacre*. A farmer of Montigny (Seine-et-Marne) was proceeding on pilgrimage to the shrine of our saint, bringing with him his two children, who were infirm. The horse stumbled when passing a river, and the children were precipitated into the stream. It seemed impossible to rescue them, as the current was so rapid; but the father having invoked St. Fiachra's aid, the saint appeared on the water, and taking the children by the hand, lead them to the bank in safety.

St. Fiachra is at present venerated as special patron at Brie, about four miles from the city of Meaux, and also as one of the chief patrons of the diocese of Meaux; and he is also honoured throughout France as the particular patron of gardeners and of the Fiacre-drivers. Indeed, the French cab is said to have derived its name *fiacre* from being specially called into requisition in early times for the use of pilgrims hastening to his shrine. More than thirty churches in France are also dedicated to our saint. About three miles from Brie is St. Fiacre's well. It is enclosed in an oratory, which was rebuilt in 1852. Pilgrims also flock to his holy well at Monstrelet, near Boufflers, which is famed for miraculous cures. The other chief places of pilgrimage in honour of our saint are Aubignan, in the diocese of Avignon; Buss, in the diocese of Arras; Ramecourt and Dizy-le-Gros, in the diocese of Soissons; Ouzouer-les-Champs, in the diocese of Orleans; Bovancourt, in the diocese of Rheims; Cuy-Saint-Fiacre, in the diocese of Rouen; Saint Fiacre, in the diocese of Nantes; Saint Fiacre, near Guincamp, in the diocese of St. Brieu; and Radenac, in the diocese of Vannes. His festival is kept in France, as in Ireland, on the 30th of August.

The proper lessons for our saint in the *Breviary of Meaux* inform us, that he adopted in France the strict rule of the early Irish monasteries, which prohibited any female from crossing the threshold of his oratory or hermitage. A royal lady of France attempted on one occasion, through curiosity, to violate this rule, but was at once struck down with a violent sickness, to which the physicians thenceforth applied the name of "St. Fiacre's malady."

The shrine of St. Fiachra was for centuries one of the most famous in France, and many pilgrims resorted thither even from distant nations. We read in the *Annals of the Trinitarian*

Order, that the holy founder of that order, St. John of Valois, cherished a special devotion for St. Fiachra, and, not satisfied with emulating his virtues at a distance, wished to erect for himself a hermitage as near as he could to Breuil, that thus the sight of the spot where our saint had lived, and where his relics were preserved, might be a constant stimulus to piety. In later times the Apostle of France, St. Vincent de Paul, also made a pilgrimage to St. Fiachra's shrine. When, in the fourteenth century, Edward the Black Prince ravaged the country around Meaux, the sanctuary at Breuil alone was spared. He caused, however, the shrine of the saint to be opened, and extracted a portion of the relics which he desired to bring with him to England. When passing through Normandy, he deposited these relics on an altar at Montloup, not far distant from Tournay, where there was a chapel erected in honour of St. Fiachra, but no strength of man was able afterwards to remove the relics from that altar. The death of the Prince soon after was popularly regarded as a punishment for his want of due reverence for the shrine of our saint. Henry V. of England also visited Breuil after the battle of Agincourt. He ordered the sanctuary of St. Fiachra to be respected, and declared that he had nowhere seen so great devotion as that shown by the faithful to our saint. Among the other royal visits may be mentioned that of Louis XIV., who, with his Queen and the Court, went thither on pilgrimage when returning from Strasburg in 1693.

When the sword of persecution forced many Catholic families of Ireland to seek a home on the Continent, and many of her bravest sons to enter the armies of France or Spain, the shrine of St. Fiacre, at Meaux, became a favorite resort of the Irish exiles; and it would appear that each year on his recurring festival, they organized a special pilgrimage in his honour. Father Hay, in his *Scotia Sacra* (page 39), tells us that when sub-prior of the Benedictine Monastery of Essoinnes, situated on the banks of the river Marne, he himself had visited this sanctuary, and adds some verses from three Latin poems, which he found hanging on the walls around the altar of our saint. Each poem bore the heading, "*Divo Fiacrio Carmen*," i.e., "a poem in honour of St. Fiacre." The first thus commenced:—

"Regis Hiberni generosa proles,
Fortis Eugeni soboles Fiacri
Sancte, materno gremio corusca
Syderis instar."

This is followed by thirty-eight other verses, and at the end is added, "This was sung by the Irish pilgrims in the year

1679." The second poem is still longer, having 123 verses, with the note, "offered by an Irish choir in the year of our Lord 1680." The third has 206 verses, and has at the close, "An Irish choir offered this in 1681."

The greater part of the relics of our saint were scattered and the oratory and shrine of St. Fiacre, at Breuil, were demolished in the revolutionary storm which laid waste the fairest districts of France at the close of the last century. From the time of the saint's death his relics seem to have been famed for miracles. As early as the eleventh century we find it commemorated that the fame of the miracles performed there attracted many pilgrims to his shrine. Fulck de Beauvais, who flourished in that age, in his metrical life of St. Faro, Bishop of Meaux, mentions as one of the chief glories of that saint's pontificate that he granted Breuil to Fiachra (who in Latin is oftentimes called Fefrus) and thus rendered the whole diocese of Meaux illustrious for miracles :—

" Heredem Fefrum dedit in quibus esse beatum,
Huic Broilum tribuit, qui templum condidit illic,
Hic duxit vitam, vitam finivit ibidem,
Meldica nunc signis floret provincia Fefri."

In the beginning of the reign of St. Louis of France the first solemn translation of our saint's relics took place. By his munificence they were placed in a rich shrine, and thenceforward each year, on the Sunday after Pentecost, the anniversary of this translation, a portion of the relics was borne in procession through Breuil. Pope Gregory the IX. granted special indulgences for those, who, on his festival-day, would visit the saint's relics at Breuil. In the year 1562 the shrine and relics of our saint were removed to the sanctuary of St. Burgundofara in Meaux, the better to preserve them from the fury of the Huguenots, and after a little time, at the request of the civic authorities, were deposited in the cathedral of that city. The pilgrimages, however, continued to be made to Breuil as heretofore, and when religious peace was restored in France every effort was made by the inhabitants to have the treasure of the saint's relics restored to them. All that they could obtain, however, was a portion of these precious remains, encased in a silver shrine, presented to the sanctuary at Breuil by the Bishop of Meaux, in 1649. As regards the shrine in the Cathedral of Meaux, it was so richly ornamented by Queen Anne of Austria that it was considered second to none in France, before the period of the French Revolution. The illustrious Bossuet delivered some of his beautiful discourses on our saint's festival, presenting him to the faithful as "a model of the Christian spirit of solitude, of

silence, and of constant prayer ;" and he loved to repeat that their cathedral "was enriched by the precious treasure of his relics." In Mabillon's time Breuil was still frequented by pilgrims, and miracles continued to be there wrought at the saint's shrine. He thus writes in his *Annals of the Benedictine Order* (vol. i. p. 314) "Sane vix ullus alius etiam nunc celebrior miraculorum patrator in Gallia : vix ullus alius locus amplius frequentatus a peregrinis qui istuc voti causa undique confluunt." Only small portions of these relics escaped the fury with which the revolutionists at the close of the last century raged against the shrines of the saints ; and of these some at present enrich the parochial church at Brie ; others are preserved in the cathedral and other churches throughout the diocese of Meaux. The parochial church of Brie retains also the large block of stone on which St. Fiachra used to rest, and which bears the impress of the saint ; as also the ancient wooden case in which the relics were at one time preserved. The sites of the enclosure and of the saint's hermitage are traditionally pointed out, and may easily be traced, but no remains can now be seen of the ancient buildings.

The late learned Protestant Bishop of Brechin, Dr. Forbes, having given a short notice of our saint in his *Kalendar of Scottish Saints*, remarks that this commemoration of St. Fiachra in France "suggests an allusion to that marvellous Irish Christian colonization which is one of the most remarkable facts in the history of Christianity, and to which, till the present century, scanty justice has been done. The daughter Church of Gaul, Ireland, soon returned to bless that nation from whom she had received the faith, and not that nation only, but all the West of Europe, from Iceland to Tarentum, felt its power. Combatting Arianism in Lombardy, paganism in England and Germany ; cultivating letters at the court of Charlemagne, and physical science in the see of Salzburg ; teaching Greek at Chiemsee, and copying the precious manuscripts of antiquity at Bobbio and Luxeuil : the (Irish) clergy grasped the lamp of religion, as it fell from the hands of the worn-out Roman races ; and the austere sanctity of Irish monasticism—an austerity which, from existing rules, we know to have surpassed that of St. Benedict himself—asserted its footing in the different nations of the Continent, of which many of the patron saints belong to this family. In the Vosges and the Jura we have St. Fridolin ; at Luxeuil and Bobbio, St. Columbanus ; in Switzerland, St. Gall ; at Salzburg, St. Virgilius ; in Thuringia, St. Kilian ; at Lucca, St. Frigidian ; at Fiesole, St. Donatus ; and at Taranto, St. Cathaldus."—page 341.

St. Fiachra is also honoured in Italy, especially at Florence, where a noble chapel was erected in his honour by the Grand Duke in the year 1627, and was again richly adorned by the then reigning Duke towards the close of the seventeenth century, at whose request some relics of the saint, the gift of the illustrious Bishop of Meaux, Benigne Bossuet, were translated thither with great pomp in the year 1695. Since that time St. Fiachra has been reckoned among the chief patrons of Tuscany.

When St. Fiachra was proceeding to France, if not at an earlier period of his life, he seems to have stopped for some time in Scotland, and his memory was long cherished in the churches of that kingdom. In Stewart's *Metrical Chronicle of Scotland*, our saint appears as "Sanct Feacar," and again under the name of "Fiancorus." The parish of Nigg, situate on the opposite side of the river Dee from Aberdeen, had St. Fiacre for patron, and its church was called "St. Fiacer's Church." The ancient burial-ground also bore his name; his holy well was corruptly called St. Fithoc's well, and the bay near which it stands, St. Ficker's Bay. From these corruptions of the name arose other still more curious forms; thus, for instance, from *Fithoc*, arose Mofithog and Mofuttach: and we find that in the *Kalendar of Camerarius*, our saint is entered as S. Mofutacus, whilst in an ancient Dunkeld Litany he is invoked as St. Futtach. All these various forms, however, of the name of St. Fiachra only serve to show how widespread was the veneration of this great saint, and how generally he was honoured throughout the churches of Scotland.

P. F. M.

LOUISE LATEAU BEFORE THE BELGIAN ROYAL ACADEMY OF MEDICINE.

II.

M. LEFEBVRE'S reply was not long in coming. His discourse occupied, almost exclusively, the sessions of the 29th of May and of the 26th of June. After duly recognising the courtesy as well as the learning displayed by the distinguished reader of the Report, the Louvain professor proceeded, without hesitation, to sustain the conclusions which he had demonstrated in his book, and to show on what a slender foundation the theory of his adversary was based.

I regret that the space at my disposal does not allow me to enter into all the physiological details and pathological considerations on which M. Lefebvre rests his case. I regret it the more, as the brilliant style of the speaker added so much to the effect of his address by the clearness of his exposition, the closeness of his reasoning, and the exquisite charm with which he invests even the most abstruse question.

First, as to the stigmatic bleeding, no one who had followed the line of argument maintained by the learned speaker, could be surprised at his laying down the following conclusions:—

“1. M. Warlomont is driven to admit but one vaso-motor centre: the most recent researches are at variance with theory: the vaso-motor centres are numerous and widely separated.

“2. The theory of the influence of the imagination is grounded by the distinguished reader of the Report on a series of pure suppositions.

“The two chief ones are: that the imagination has the power of completely paralysing, every Friday morning, the vaso-motor centre and the vaso-constrictor nerves, and of exercising, after noon on that day, an action of a diametrically opposite kind, violently exciting this centre, and as a consequence the vaso-constrictor nerves: both of which are mere suppositions, put forward by the author, not merely without sufficient proof, but, as it seems to me, in direct opposition to the principles of physiology.

“3. Even if we were to accept these suppositions as established facts, it is still unquestionable that complete paralysis of the vaso-motor centres, and of the vaso-constrictor nerves, is never followed by bleeding at the surface of the skin: on this point the testimony borne by all the experiments that have been made by physiologists is absolutely unanimous.

“4. Those experiments prove that, on the contrary, in such cases, suffusion of the blood is sometimes produced in the mucous membrane: no such effusion ever takes place in regard to Louise Lateau.

“5. A series of suppositions even more complicated than those which are laid down as premises by the distinguished reader of the Report might be conceded—the paralysis of the arteries and the constriction of the veins occurring simultaneously. Experiment again proves, that even under such conditions, bleeding on the surface of the skin does not occur.

“6. M. Warlomont, starting from the suppositions that I have

"now been combatting, admits that the bleeding produced by the influence of the imagination is a bleeding by transudation. Now, the characteristics of transudation, examined in the light of modern physiology, are totally different from those of the stigmatic bleeding of Louise Lateau.

"7. In fine—and this argument alone would suffice to overturn the thesis of the distinguished reader of the Report—clinical observation, in accordance with physiological induction, proves that even in those circumstances in which the imagination exercises the greatest influence, it never produces bleeding on the surface of the skin."

As to the ecstasies, Dr. Lefebvre, after examining the different states with which the reader of the Report had compared the ecstasies of Louise Lateau, concludes by saying:—

"I consider I have demonstrated that the analysis of second conditions, set forth with so much skill by our distinguished colleague, does not furnish the key to the ecstasies of Louise Lateau. But, it may be asked, setting aside these states of nervous disease, may not the ecstasy as well as the stigmas be ascribed to the action of the imagination."

The Louvain professor concludes his examination of this question by answering it in the negative. He then brings his magnificent discourse to a close, as follows:—

"Our distinguished colleague's study of the causes of the stigmatization and of the ecstasy results in his explaining them on physiological principles. Here I have joined issue with him, and I consider that I have proved his explanation to be, not merely insufficient, but erroneous. At first, indeed, I was under the impression that M. Warlomont was about to put before us a scientific theory that we could accept—I do not say a theory that would be complete and adequate: I am not so exacting; I know how far our knowledge of every subject is from being complete. If our learned colleague had proposed to us any physiological explanation, satisfying even the most moderate demands of science, I should have accepted it, I will not say with resignation, but gladly and eagerly. And, believe me, Gentlemen, my religious convictions would have suffered no shock thereby. . . .

"In my opinion, then, our learned colleague, whom you have charged with the examination of the events of Bois d'Haine, has not succeeded in giving a physiological explanation of them. Other physicians have attempted the same task: I name two of them, because their works have been produced within these walls.

"First of all, Dr. Boëns. By withdrawing his work from

"our order of the day, he has withdrawn it from our discussions. But I do not think I am unduly severe when I say, that the considerations which he has put forward, and the irony of which he has been so lavish in my regard, have thrown little light on the occurrences of Bois d'Haine.

"The work submitted to your consideration by Dr. Charbonnier is of a more scientific character. M. Warlomont, after examining it with all the attention which it deserved, has refuted it. I am thus dispensed from the necessity of going over the same ground.

"I maintain, then, without modification, the conclusions at which I arrived in my own work on the subject:—The stigmatization and the ecstasies of Louise Lateau are unquestionable facts, and science furnishes us with no physiological explanation of them."

M. Crocq, M. Warlomont's colleague on the Committee, felt called upon to speak after Dr. Lefebvre. Like M. Warlomont, the learned Brussels professor is of opinion that the explanation of the facts, so far as they have been fully proved in Louise Lateau's case, lies within the competence of pathological physiology. His theory differs but slightly from that of M. Warlomont. He attaches more importance than his learned colleague to the abstinence from food, and thus comes nearer to the views of M. Charbonnier: he considers, moreover, that the bleeding occurs through a rupture of the capillaries. Apart from these trifling differences, it may be said of him, as of M. Warlomont, that he is of opinion that the imagination, by its influence on the nervous system, is the chief cause both of the ecstasies and of the stigmas. His conclusions are as follows:—

"1. Louise Lateau's condition is a complex pathological state, characterized by the following facts:

"1. Anæmia and weakness of constitution, arising from privations endured since childhood.

"2. Nervous excitement produced by anæmia, and concentrated in one definite direction by the education and religious tendencies of Louise.

"3. Ecstasies constituting the most intense degree of this nervous excitement.

"4. Bleeding resulting from anæmia, and from the excitement of the vaso-motor nervous system.

"5. Comparative abstinence, considerably exaggerated by the patient, as is frequently observed in the case of persons suffering from nervous disorders.

"II. The condition thus described presents no feature contrary to the laws of pathological physiology: it is consequently unnecessary to seek its causes elsewhere.

"III. The explanation of all the other cases of the kind recorded by physicians and by historians is precisely similar: the whole range of mysticism, putting out of sight cases of jugglery and imposture, may be brought within the province of pathology, which is vast enough to contain it: and all those occurrences become perfectly capable of scientific explanation, if we take as our starting point the principles which I have laid down."

If we were called upon to express any opinion on this important question, we should say that, after the Report in which M. Warlomont had treated his subject in so methodical and scientific a manner, there remained few new arguments that could be applied to the physiological theory of the phenomena of mysticism. It should be considered, however, no small advantage for M. Warlomont that his views were sustained by M. Crocq, who had brought to the discussion the weight of his profound erudition and of his vast experience.

III.

By all impartial judges the case should now be regarded as fully heard. And in fact it had been. The speakers who had in turn taken their places in the tribune of the Academy, had brought forward in their respective discourses the strongest possible array of facts and of arguments. Yet no one could feel surprised that M. Warlomont was unwilling to allow the triumphant discourse of his colleague of Louvain to pass without some observations by way of reply. It is impossible for us here to summarize his discourse. For the most part it added no new argument on the main question at issue, and had reference almost exclusively to the criticism of certain matters of detail.

We shall merely say, then, that in this discourse the learned reader of the Report to the Academy gave fresh proof both of his brilliancy and of his adroitness.

M. Lefebvre, on his side, felt himself too completely master of the situation not to emphasize still further the triumph he had gained. And this he did in the session of the 9th October, 1875. Without precisely re-opening the discussion of the main question, he developed more fully some of the arguments he had previously brought forward; he made use of them to refute some assertions made by his opponents, showed up some

inaccuracies, and concluded, as he unquestionably was justified in doing, in the following words, which give an exact idea of the state of the question :—

“ Let us sum up. M. Warlomont has studied with earnestness and candour the events of Bois d'Haine. He has ascertained, as I had previously done, the genuineness both of the stigmatization and of the ecstasies, and he has demonstrated, as I had, the absence of all deception. M. Crocq after having examined the facts on the spot, has come to the same conclusion.

“ The learned reader of the Committee's Report has constructed a scientific theory of the stigmatization and of the ecstasy : the eminent Brussels professor has, in turn, formulated an explanation which closely resembles that of M. Warlomont, but which, nevertheless, differs from it in certain points. I, for my part, after having sought a physiological explanation of these extraordinary facts, have come to the conclusion that science can furnish no satisfactory interpretation of them. And I have set forth at length before the Academy the reasons which prevent me from accepting the theories of my distinguished opponents.

“ The ground I have taken is perfectly secure. I confine myself to an acknowledgment of my inability to explain, on scientific principles, the facts of Bois d'Haine. M. Warlomont's attitude is of an altogether different kind. He maintains that we have a scientific exposition of those occurrences. One ! We have three or four. But which of them is true ? Is it that of M. Boëns ? Is it that of M. Charbonnière, to which, beyond doubt, you attach some importance, for you have voted that it be printed ? Is it that of the learned reader of your Report ? To begin with, you must make your choice of these. As for me, I hold by my first conclusion. The facts of Bois d'Haine have not received a scientific explanation.”

After some remarks made at the same session by MM. Vlemmckx, Crocq, Lefebvre, Masoin, and Boëns, the general discussion closed. The printing of M. Charbonnière's memoir was decided on, and a vote of thanks was passed to the author.

With this, the proceedings of the Academy might have ended ; and if they had done so, those who had hoped for a physiological explanation of the case of Louise Lateau, as the result of the discussions, would have been in a position to congratulate themselves on the result ; for by abstaining from pronouncing any opinion, the Academy would have allowed a certain freedom of choice.

But in the session of the 10th of July, 1875, at which M. Lefebvre, from a domestic affliction, was unable to be present, resolutions in the form of "Orders of the Day" were proposed by two members, MM. Kuborn and Crocq, in reference to the discussion on Louise Lateau's case. But from a very proper feeling, to which the distinguished president, M. Vleminckx, was the first to give expression, no vote on the proposals was taken on that day.

The resolution proposed by M. Kuborn was in the following terms :—

"That, considering

"That those phenomena, of which the genuineness has been established, in the case of the young girl of Bois d'Haine, are neither new nor incapable of explanation by the laws of pathological physiology :

"That the commission appointed by the Academy had not an opportunity of ascertaining by observation the prolonged abstinence of which so much has been said :

"That since no supervision has been established, and no means exist of establishing it, the alleged fact cannot be taken into consideration, and must be treated as if it had not occurred :

"The Academy passes to the order of the day, so far as regards the question of stigmatization and of the ecstasy."

M. Crocq's resolution was as follows :—

"That, considering

"That the phenomena, of which the genuineness has been established, in the case of Louise Lateau, are not incapable of a scientific explanation ; and

"That those which have not been so established ought no longer to occupy our attention :

"The Academy declares the discussion closed, and passes to the order of the day."

The same resolutions, based, as must be obvious to every impartial reader, on such slight foundation, were again brought up in the session of the 9th of October.

M. Vleminckx having appealed to the proposers of both to modify their resolutions so as to render them more acceptable to the Academy, M. Fossion proposed the following resolution more conciliatory than either of those which had been proposed :—

"The Royal Academy of Medicine declares that the case of Louise Lateau not having been fully examined, cannot serve as a basis for serious discussion ; consequently it closes the discussion."

M. Laussedat, after some preliminary remarks, finally pro-

posed the order of the day, pure and simple. This was adopted.

The bearing of this vote scarcely needs to be pointed out. By setting aside those orders of the day which alleged that all the facts that had been sufficiently established in the case of Louise Lateau could be explained on scientific grounds, the Academy has fully confirmed the conclusions laid down by M. Lefebvre in his book.

And now, to bring this paper to a close, let us turn our thoughts to Bois d'Haine, to this young girl, who has become more than ever an object of veneration to some, of study to others, and of wonder to all.

Since 1868 the phenomena of the stigmas and of the ecstasy occur every week, and for the latter portion of this period, to these has been added total abstinence from nourishment of every sort.

The testimony of her first and chief historian, M. Lefebvre, given so long ago as 1869, after personal observation of the case, is as follows:—This girl, regarded by a certain section of the public as an impostor, or an invalid, is in reality the subject of the phenomena which are reported of her. Those phenomena are free from every species of fraud, and it is impossible to explain them on scientific grounds. The question of abstinence is left in abeyance; for it has not yet been sufficiently investigated.

Seven years after these phenomena had first appeared, and at a time when the excitement caused by them, had, so to speak, reached its height, the chief learned body in Belgium undertook to examine the mysterious scenes that were enacted in the humble cottage at Bois d'Haine, and having, through MM. Crocq and Warlomont, examined into the reality and genuineness of the facts, has brought in a verdict affirming that they are genuine and free from every species of deception.

Finally this same Belgian Royal Academy of Medicine, by its vote on the subject, avows before the world that, if it will not ascribe these facts to a supernatural origin, it is at the same time as little able to demonstrate their natural origin or to trace the physiology of their occurrence.

Such is the present state of this extraordinary question.

County of Down. { A LIST of the Popish Parish Priests as they said County, at *Down-Patrick*, the Eleventh Office in *Dublin*, pursuant to a Clause in *Popish Clergy*."

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	John O'Bern. ...	Creevarigan ...	39	Killmore, Tavnareeve, Magheredroll.	1688
2	Dennis Smith. ...	Ballintleeve. ...	54	Ballyniltier. ...	1671
3	James Hanna. ...	Lerale. ...	48	Killclesh. ...	1685
4	James Lea. ...	Dullygalbegg. ...	45	Down. ...	1684
5	Bryan Fegan. ...	Tamery. ...	56	Dromgath. ...	1668
6	Patrick Pray. ...	Ballyphillip. ...	57	Ballyphillip. ...	1671
7	Owen O'Mullen.	Slevnisk. ...	64	Killinegannin.	1666
8	Patrick Hagan. ...	Dromee. ...	49	Maghera and Kilcooe.	1683
9	Hugh Sheile. ...	Carbett. ...	50	Magherally and Garvaghy.	1674
10	John Hillen. ...	Arbrin. ...	55	Anahalone, Dromballykoney, and Garvaghy.	1673
11	Patrick Dornan. ...	Lishaw. ...	48	Crumblin, Blearis alias Lisborn, and Magherenesk.	1678
12	Mortagh O'Lawry.		53	Maglerlin and Dromore.	1673

were Register'd at a General Sessions of the Peace held for the day of *July*, 1704, and were since Return'd up to the *Council* the late Act of Parliament, Intituled, "*An Act for Registering the*

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
in Flanders. ...	<p>from James Phelan, Bp. of Ossory.</p> <p>from Oliver Plunket, Primate of Armagh.</p> <p>from James, Archbp. of Cambray, in Flanders</p> <p>from Henry, Bishop of Angers, in France.</p> <p>from Patr. Plunket, Bp. of Ardagh.</p> <p>from Oliver Plunket, Primate of Armagh.</p> <p>from Patr. Plunket, Bp. of Ardagh.</p> <p>from Thady Keogh, Bp. of Clonfert.</p> <p>from Daniel Makey, Bp. of Dromore.</p> <p>from Dan. Makey, Bp. of Down & Connor.</p> <p>from Oliver Plunket, Archbp. of Armagh.</p> <p>from Dan. Makey, Bp. of Down and Connor.</p>	

N ^o	Popish Priests' Names.	Places of Abode.	Age	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
13	Neile mac Ilboy.	Tullery. ...	56	Killcooe and Killynegan.	1670
14	Patrick Moylin.	Ballynagally.	54	Killandreas and Inch.	1666
15	James mac Danell.	Dromentian. ...	36	Aghaderg and part of Donaghmore.	1692
16	James mac Gee.	Ballyorigan. ...	37	Arglass. ...	1697
17	William Laverty.	Kerenecae. ...	60	Saule & Ballie.	1666
18	Peter Smith. ...	Ballyntleive. ..	32	Ballie. ...	1696
19	Neile Burne. ...	Ballywary. ...	54	Seapatrik, Tollylish, and Donaghclony.	1671
20	Patrick Burne. ...	Tivenedaragh.	51	Loghanisland.	1677
21	Murtagh Keaghry.	Dundurk. ...	42	Anaghell. ...	1697
22	Cormack O'Huyre.	Donaghmore.	55	Donaghmore.	1672
23	Daniel Lea. ...	Ballynary. ...	54	Dunford. ...	1670
24	Patrick Byren. ...	Maghermagoe.	61	Dromgaland & Clanduffe.	1666
25	Daniel Doran. ...	Dromrea. ...	46	Killkeell and Killbrony.	1678
26	Manus Fegan. ...	Tunnaghree. ...	52	Clonallen. ...	1685

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Ballyvark, Co. of Louth. Slevnisk, in the said Co. of Down.	from Oliver Plunket, Archbp. of Armagh.	
	from Dan. Makey, Bp. of Down and Connor. from Patrick Russel, Bp. of Dublin.	
	from William Dutton, Bp. of Ossory.	
	from Patr. Plunket, Bp. of Ardagh.	
	from William Dutton, Bp. of Ossory.	
	from Dan. Makey, Bp. of Down and Connor. from Patrick Tirrel, Bp. of Clogher.	
	from William Dutton, Bp. of Ossory.	
	from Oliver Plunket, Archbp. of Armagh.	
	from Oliver Plunket, Archbp. of Armagh.	
	from Patr. Plunket, Bp. of Ardagh.	
	from Thady Keogh, Bp. of Clonsfert.	
	from Oliver Plunket, Primate of Armagh.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
27	Darby Makey. ...	Levallyreagh.	56	Dromaragh and part of Magheredroll.	1682
28	Richard mac Teggart.	Lisbane. ...	54	Arkeen. ...	1673
29	Edmond Magredy.	Drumnagh. ...	48	Drumca. ...	1698
30	Dominick mac Il-boy.	Greenane. ...	46	Clanduffe and Newry.	1682

Civit. Dublin. { A LIST of the Popish Parish Priests in the City
General Sessions of the Peace held for the Co.
were since Return'd to the *Council Office* in
"An Act for Registering the Popish Clergy."

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	James Brohy. ...	Crokers-lane in St. James-street	52	St. James's Parish.	1673
2	Valentine Rivers.	St. James-street	32	St. Katherin's.	1696
3	Paul Egan. ...	St. Thomas-street.	49	Killmainham.	1680
4	Edmond Birne. ...	St. Francis-street.	48	St. Nicholas without.	1678
5	Thomas Austin. ...	Cook-street. ...	36	St. Nicholas within.	1691
6	Cornelius Nary. ...	Church-street.	46	St. Michans Oxmand-town.	1682

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
	from Patr. Plunket, Bp. of Ardagh.	
	from Dan. Makey, Bp. of Down and Connor.	
	from Thady Keogh, Bp. of Clonfert.	
	from Dom. mac Cochy, Bp. of Elphin.	

and Co. of the City of Dublin, as they were Register'd at a of the said City, at the *Tholsel* thereof, the 13th of *July*, 1704, and *Dublin*, pursuant to a Clause in the late Act of Parliament, Intituled,

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Sagovia in Spain	Don Jeronimo Mascarinos, Bp. of Sagovia.	Richard Buttler, of Thomas-street, brewer, 50 <i>l</i> . Matthew Browne, of St. James-street, brewer, 50 <i>l</i> .
Lisbon in Portugal.	Don Pedro de Foys, Bp. of Bona, in Turkey.	Matthew Browne, of St. James-street, brewer, 50 <i>l</i> . Christopher Browne, of the same, gent., 50 <i>l</i> .
Praga in Bohemia.	Johan de Longa Villa, Bp. of Raab, in Hungary.	William Jacob, of Thomas-street, baker, 50 <i>l</i> . Nicholas Ennis, of Newroe, cordwainer, 50 <i>l</i> .
Sevil in Spain.	Don Melcher de Escooda, Bp. Coadjutor to the A. B. of Sevil.	Patrick Howard, of Francis-street, baker, 50 <i>l</i> . Denis Birne, of the same, taylor, 50 <i>l</i> .
Chambre in Flanders.	Jacobus de Bryass, Archbp. of Chambre.	Henry Browne, of Corn-market, baker, 50 <i>l</i> . Dominick Ryan, of High-st., apothecary, 50 <i>l</i> .
Kilkenny. ...	Jacob, Bishop of Ossery.	Nicholas Lincoln, of Capell-street, merchant, 50 <i>l</i> . John Butler, of Ormonds-key, 50 <i>l</i> .

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
7	Edward Murphey.	Cook-street. ...	53	St. Audeon's.	1677
8	Bryan Murry. ...	Cook-street. ...	42	Drumcondra....	1686
9	Mark Riley. ...	Hammons-lane.	32	Glassnevin. ...	1695
10	Dennis O'Hara. ...	Merchant's-key	42	Killbarrock. ...	1684
11	John Linegar. ...	Church-street.	33	St. Maries. ...	1694
12	Hugh Clerke. ...	Church-street.	36	Naal. ...	1692
13	Patrick Hughes.	Skipper's-lane.	48	Killosery. ...	1679
14	Charles Dempsey.	St.Brides-street	28	St. Brides. ...	1698
15	Collam Morgan.	Schoolhouse-lane	34	St. Warborough's.	1694
16	William Dalton. ...	Charles-street.	48	St. Pauls. ...	1679
17	Walter Skelton. ...	Bridge-street.	40	St. Peter's. ...	1688
18	Ever mac Mahoone	Francis-street.	44	St. Kevin's. ...	1685
19	Fergus Farrell. ...	Capell-street.	50	St. Michael of Pauls, Monks-towne.	1678
20	John Fitz-gerald.	Church-street.	44	Ballyfarmaul.	1684

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Escurial in Spain.	Jacobus, Tit ^r . Archbp. of Tuam.	Richard Reddy, of the Inns, gent., 50 <i>l</i> . Christopher Nicholson, of Cooke- street, gent., 50 <i>l</i> .
Ahaskragh, Co. of Roscommon.	Dominick Burk, Tit ^r . Bp. of Elphin.	Edmond Feeny, of High-street, Taylor, 50 <i>l</i> . Thady Kelly, of Cook-street, Shoemaker, 50 <i>l</i> .
Shallons in France.	Ludovicus Anthonius de Novailles, Bp. of Shallons in France.	William Couron, of Bridge-street, merchant, 50 <i>l</i> . Miles Rily, of the same, mer- chant, 50 <i>l</i> .
Portumna, Co. of Gallway.	Thady Keoghy, Tit ^r . Bp. of Clonfert.	John Gold, of High-street, Vintner, 50 <i>l</i> . David Hyland, of Corn-market, Shoemaker, 50 <i>l</i> .
Lisbon in Portu- gual.	Don Joseph Delima, Bp. of Marrinaghan, in America.	Nicholas Drumgold, of Church- street, gent., 50 <i>l</i> . James White, of Marys-lane, gent., 50 <i>l</i> .
Dublin. ...	Patrick Russell, Tit ^r . Bp. of Dublin.	Christopher Hand, of Corn- market, Hosier, 50 <i>l</i> . Edward Moor, of High-street, Stationer, 50 <i>l</i> .
Ard-patrick, Co. of Lowth.	Oliver Plunket, Tit ^r . Archbp. of Armagh.	Daniel Grennan, of Michaels- lane, Taylor, 50 <i>l</i> . Thomas Fitzgerald, of Cork-hill, Taylor, 50 <i>l</i> .
Lisbon in Portu- gual.	Don Pedro de Foïs, Bp. of Bona.	Charles Chrilly, of Thomas-Court, Brewer, 50 <i>l</i> . John mac Daniel, of Thomas- street, Taylor, 50 <i>l</i> .
Sanctus in France.	William, Bp. of Sanctus in France.	Nicholas Lincoln, of Capell-street, Merchant, 50 <i>l</i> . John Butler, of Ormond-key, Merchant, 50 <i>l</i> .
Dublin. ...	Patrick Plunket, Tit ^r . Bp. of Meath.	Roger Coghlan, of High-street, Brewer, 50 <i>l</i> . Patrick Purcel, of Christ-Church- yard, Sadler, 50 <i>l</i> .
Kilkenny. ...	James Whean, Tit ^r . Bp. of Ossory.	Laurence Eustace, of High-street, Merchant, 50 <i>l</i> . Patrick Dooling, of Fishamble- street, Taylor, 50 <i>l</i> .
Fraine, Co. of Meath.	Patrick Tyrrel, Tit ^r . Bp. of Clogher.	Bryan Brackan, of New street, Tanner, 50 <i>l</i> . Jacob Swan, of Cavan's-st., Chand- ler, 50 <i>l</i> .
Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r . Archbp. of Armagh.	Redm. Dönogher, of Ballintemple, in C. Longford, gent., 50 <i>l</i> . Laurence Eustace, of High-street, Merchant, 50 <i>l</i> .
Lisbon in Portu- gual.	Don. Verissimo Dollincastro, A. B. of Braga in Portugal.	Christopher Butterly, of Church- street, Inholder, 50 <i>l</i> . James Donagh, of High-street, Glover, 50 <i>l</i> .

No	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
21	Patrick mac Mahoone.	Church-street.	36	Clontarfe. ...	1692
22	Patrick Cary. ...	Cook-street.	38	St. John's. ...	1689
23	Richard Murphey.	Cook-street. ...	33	Kill and St. Stephen's.	1695
24	Thomas Carroll.	Schoolhouse-lane.	41		1689
25	James Russell. ...	Cook-street. ...	45	St. Michael's.	1682
26	Simon Forster. ...	Schoolhouse-lane.	45	Tany, <i>alias</i> Church-town.	1685
27	Patrick Lutterel.	Queen's-street.	45	St. Andrew's.	1682
28	James Conner. ...	Schoolhouse-lane.	40	Tullo. ...	1687
29	Francis Edwards.	Kezar's-lane.	34	Palmers-town.	1685
30	Laughlin Fagan.	Crokers-lane.	51	Killgobbin. ...	1682
31	Ambrose Mooney.	Anger's-street.	55	Portrahan. ...	1672
32	Peter Murfoy. ...	Cook-street. ...	57	Parish of the Ward.	1672
33	Bryan, mac Mahoone.	Smith-field. ...	52	West-Lusk. ...	1676
34	William Plunkett.	Cook-street. ...	36	Palmers-town, near Fields-town.	1691

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Lisbon. ...	the same Archbishop.	Francis Creagh, of Strand-street, Merchant, 50 <i>l</i> . Nicholas Sullivan, of Fishers-lane, Poulterer, 50 <i>l</i> .
Dublin. ...	Patrick Russel, Tit ^r Archbp. of Dublin.	Patrick Dornan, of Merchants-key, Trunk-maker, 50 <i>l</i> . Patrick Warren, of High-street, Merchant, 50 <i>l</i> .
Lisbon in Portugal.	Don Luis de Sousa, Archbp. of Lisbon.	Christopher Nicholson, of Cook-street, Gent., 50 <i>l</i> . John Gold, of High-street, Vintner, 50 <i>l</i> .
Kilkenny. ...	James Whelane, Tit ^r Bp. of Ossory.	William Dean, of Cook-street, Gent., 50 <i>l</i> . Walter Geoghegan, of High-street, Taylor, 50 <i>l</i> .
Paris. ...	Francis, Bishop of Bethlehem in Judea.	Oliver Weston, of Michaels-lane, Gent., 50 <i>l</i> . Redm. Donogher, of Bally-temple, in C. Longford, Gent., 50 <i>l</i> .
Kilkenny. ...	James Whelane, Tit ^r Bp. of Ossory.	Matthew Carrick, of Schoolhouse-lane, Taylor, 50 <i>l</i> . Daniel Quin, of John's lane, Taylor, 50 <i>l</i> .
Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	Peter Duffe, of Church-street, Gent., 50 <i>l</i> . Robert Jones, of Fishamble-st., Baker, 50 <i>l</i> .
Paris. ...	Francis, Bishop of Bethlehem in Judea.	Daniel Quin, of John's-lane, Taylor, 50 <i>l</i> . John Reynolds, of James-street, Clothier, 50 <i>l</i> .
Mechlyn, in Flanders.	Alphonsus de Berges, Archbp. of Mechlyn.	John Proudfoot, of Rosemary-lane, Taylor, 50 <i>l</i> . John Lawry, of Michael's-lane, Taylor, 50 <i>l</i> .
Coggin, Co. of Gallway.	Thady Keoghy, Tit ^r Bp. of Clonfert.	John Begg, of St. James-street, Brewer, 50 <i>l</i> . Edward Dixon, of the same, Inn-keeper, 50 <i>l</i> .
Dundalk. ...	Oliver Plunket, Tit ^r Archbp. of Armagh.	Patrick Everard, of Cook-street, Wine-cooper, 50 <i>l</i> . Denis Magwoire, of Colledge-green, Innkeeper, 50 <i>l</i> .
Awleige, Co. of Roscommon.	Thady Keoghy, Tit ^r Bp. of Clonfert.	Nicholas Dalton, of Cook-street, Gent., 50 <i>l</i> . James Geeraghty, of the same, Mealman, 50 <i>l</i> .
Old-Castile, in Spain.	Don Antonio de Isla, Bp. of Osma, in Spain.	Joseph Welsh, of Lislea, in Com. Monaghan, Gent., 50 <i>l</i> . Conn mac Mahon, of Castle-blany, in the said C., Gent., 50 <i>l</i> .
Saragosa, in Spain.	Don John Santos de St. Pedro, Archbp. of Saragosa.	Henry Plunket, of High-street, Woollen Draper, 50 <i>l</i> . John mac Laughlin, of Cook-street, Taylor, 50 <i>l</i> .

Com. Dublin. } A LIST of the Names of the Popish Parish
held for the County of *Dublin*, at *Kilmainham*,
Council Office in *Dublin*, pursuant to a Clause
the *Popish Clergy*."

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	James Gibbons. ...	Grangegorman.	44	Kinsaly. ...	14th March, 1691
2	Nichas Jones. ...	Donabate. ...	36	Donabate. ...	6th January, 1694
3	Anthony Bryan. ...	Rathgarr. ...	38	Rathfarnam.	10th March, 1690
4	John Corkeran. ...	Cloniske. ...	36	Ballreothery & Balscadan.	17th March, 1693
5	James Buttler. ...	Bellamont. ...	44	Clondalkin. ...	9th September, 1681
6	Charles Smith. ...	Balldoyle. ...	56	Howth. ...	24th July, 1677
7	Oliver Doyle. ...	Escor. ...	39	Castleknock....	10th August, 1687
8	Owen Smith. ...	Mallahow. ...	54	Holly-wood. ...	5th April, 1675
9	Phillip Matthews.	Terrillstowne.	54	Balldungan. ...	20th April, 1675
10	Rich. Cahull. ...	Artaine. ...	56	Santry. ...	17th March, 1674
11	Christopher Welsh.	Swords. ...	58	Swords. ...	20th April, 1670
12	Edmond Murphy.	Rawleighs-towne.	60	Clonmethan....	20th April, 1670
13	William Dardis. ...	Kill. ...	68	Killeney. ...	21st September, 1642

Priests as they were Register'd at a General Sessions of the Peace the 13th day of *July*, 1704, and were since Return'd up to the in the late Act of Parliament, Intituled "*An Act for Registering*

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Comibra, in Portugal.	John de Mello, Bp. of Comiba.	
Lisbon. ...	Francis de la Maye, Bp. of Lisbon.	
Olmutz, in Moravia.	John Joseph Count de Brinen. Suffragan of Olmutz.	
Lisbon. ...	De lan Castro, Archbp. of Braguza.	
Creggin, Com. Galway.	Thady Keogh, Tit ^r Bp. of Clonfert.	
Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	
Salamanca. ...	Don Antonio de Cossio, Bp. of Salamanca.	
Ard-patrick, Co. of Lowth.	Oliver Plunket, Tit ^r Archbp. of Armagh	
Castle-blany, Co. of Monagha.	Patrick Tyrrel, Tit ^r Bp. of Clogher.	
Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	
Segovia. ...	Jerom Mascareennes, Bp. of Sagovia.	
Belish, Com. Meath.	Patrick Plunket, Tit ^r Bp. of Meath.	
Jacca, in Spain.	Bartholomeo de Fencaldo, Bp. of Jacca.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
14	Peter Stanly. ...	Portmarnock.	50	Portmarnock.	21st July, 1676
15	Barthol. Scally. ...	Dunsaughlin.	48	Finglass and St. Margarets.	24th Decemb. 1684
16	Robert Taylor. ...	Tobergregan.	46	Balmadun and Garistowne.	18th June, 1680
17	Patrick Gillmore.	Butterstowne.	49	Donnybrooke.	2nd April, 1678
18	Will. Browne. ...	Stradbally. ...	49	Killsolghan. ...	20th April, 1679
19	Francis Delamer.	Porterstowne.	36	Clonsillagh. ...	18th June, 1691
20	Walter Cruce. ...	The Bay. ...	50	Malahedart. ...	21st May, 1692
21	Manus Quigly. ...	Meaths-street.	48	Chapell-Izord.	18th August, 1679
22	Richard Fox. ...	Beggars-Bush.	34	Escor. ...	24th Decemb. 1694
23	William Brett. ...	Newcastle. ...	63	Saggard. ...	20th April, 1671
24	Francis Hughs. ...	Lucan. ...	36	Lucan. ...	21st Septemb., 1692
25	Thady Kelly. ...	Old-Court. ...	50	Tallagh. ...	18th Decemb. 1677
26	Owen Tee. ...	Ballimore Eus-tace.	59	Ballimore Eus-tace.	21st May, 1669
27	William Rosse. ...	Cruagh. ...	45	Cruagh. ...	24th Jan., 1685

Places where they received Orders.	From whom they received them,	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Ard-Patrick, Co. of Lowth	Oliver Plunket, Tit ^r Archbp. of Armagh.	
Comibra, in Portugal.	Jacobo de Bryas, Archbp. of Comibra.	
Lisbon. ...	Don Antonio Bernardo, Bp. of Martinica, in the West Indies.	
Lowth. ...	Oliver Plunket, Tit ^r Bp. of Armagh.	
Rheines in France.	Charles, Bp. of Rheines.	
Brussells. ...	Humbert William, Archbp. of Mechlin.	
Dublin. ...	Patrick Russel, Tit ^r Archbp. of Dublin.	
Ard-Patrick, Co. of Lowth	Oliver Plunket, Tit ^r Archbp. of Armagh	
Gallyrick, in Com. Kilkenny.	James Whelan, Tit ^r Bp. of Ossory.	
Ghent, in Flanders.	Nic. French, Tit ^r Bp. of Fernes.	
Kilkenny. ...	James Whelan, Tit ^r Bp. of Ossory.	
Downe-Patrick.	Daniel mac Key, Tit ^r Bp. of Down & Connor.	
Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	
Drogheda. ...	Dominick Maguire, Tit ^r Archbp. of Armagh.	

No.	Popish Priests' Names.	Places of Abode.	Age	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
28	Will. Shanly. ...	Swords. ...	38	Cloghran. ...	8th June, 1691
29	John Talbott. ...	Rochestowne. ...	50	Rath-michael. ...	80th Novemb., 1679
30	Walter Foxe. ...	Old Connaught. ...	42	Old-Connaught. ...	the last of Feb., 1685
31	Charles Cashell. ...	Coolock. ...	49	Coolock. ...	10th Septemb., 1682
32	James Sarsfield. ...	Grangegorman. ...	36	Clonturke. ...	2nd March, 1695
33	Francis Flood. ...	Typerkevin. ...	55	Typerkevin. ...	10th June, 1681
34	Joseph Welsh. ...	Knockdromen. ...	48	Holm-patrick and Luke. ...	16th March, 1680
35	Rich. Cannon. ...	White-Church. ...	52	White Church. ...	18th Decemb., 1675
36	Patrick White. ...	Killternan. ...	52	Kilternan. ...	22d February, 1685

Com. Fermanagh. { A LIST of the Names of the Popish Parish held for the said County of *Fermanagh*, at up to the *Council Office* in *Dublin*, pursuant *Registering the Popish Clergy.*"

No.	Popish Priests' Names.	Places of Abode.	Age	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Darby mac Lynan.	Mackrush. ...	50	Maghry, Killmony.	17th March, 1681

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Gallway. ...	James Linch, Tit ^r Archbp. of Tuam.	
Cloncortan, Com. Roscommon.	Thady Keogh, Tit ^r Bp. of Clonfert.	
Kilkenny. ...	James Whelan, Tit ^r Bp. of Ossory.	
Faine, Com. Meath.	Patrick Tirrell, Tit ^r Bp. of Meath.	
Padua. ...	Antonio Francisco, Bp. of Padua.	
Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r Archbp. of Armagh.	
Salamanca. ...	Don Francisco de Schicas, Bp. of Salamanca.	
Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r Archbp. of Armagh.	
Kilkenny. ...	James Whelan, Tit ^r Bp. of Ossory.	

Priests as they are Register'd at a General Sessions of the Peace *Eniskilling*, the Tenth day of *July*, 1704, and were since Return'd to a Clause in the late Act of Parliament, Intituled, "*An Act for*

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Cregan. ...	from Thad. Keogh, Tit ^r Bp. of Clonfert.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders
2	Hugh O'Droma.	Lisnamanaghan.	about 44	Pretended Popish Parish Priest of the Parish of Boho.	8th of September, 1684
3	Phillip mac Ilgur.	Clunninchler.	55	Drunully. ...	7th of April, 1672
4	Patrick Lynan. ...	Ballymunterigin.	62	Inis mac Saint.	Novemb. M. 1667
5	Tho. O'Drom. ...	Cladragh. ...	46	Kinawley. ...	June the 7th, 1683
6	Owen mac Hugh.	Killesher. ...	50	Killesher. ...	March, 1682
7	Bryn Martin. ...	Cunin. ...	56	Aghalorcher, Co. of Fermanagh.	March, 1670
8	Phillip mac Gywre.	Boyoghill. ...	56	Derryvolan and Derybrosk.	Novem., 1671
9	Edmond Cassedy.	Aghuccheerin....	55	Devinish. ...	about September, 1673
10	Patrick Murphy.	Carrowantroan.	61	Aghaveagh, Co. of Fermanagh.	April, 1672
11	Charles Scolloge.	Mullaghdon. ...	58	Clenish. ...	May, 1670
12	Art mac Cullin.	Derryroan. ...	58	Carne. ...	about May, 1670
13	William O'Hoyne.	Corisessco. ...	56	Eniskeen. ...	about November, 1670

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Killmore. ...	from Patrick Terril, Tit ^r Bp. of Clogher and Killmore.	
at Down-Patrick.	from Dan. Key, Tit ^r Bp. of Down and Connor.	
at Dublin. ...	from Patr. Plunket, Tit ^r Bp. of Armagh.	
at Cregan. ...	from Thad. Keogh, Tit ^r Bp. of Clonfert.	
at Rome. ...	from Pope Innocent the 11th.	
at Dublin. ...	from Oliver Plunket, Tit ^r Primate of Ireland.	
in Dublin. ...	from Oliver Plunket, Tit ^r Primate.	
at Down-Patrick	from Dan. Key, Titul. Bp. of Down and Connor.	
at Dublin. ...	from Dan. mac Key, Tit. Bp. of Down and Connor.	
at Dublin. ...	from Oliver Plunket, Tit ^r Primate of Ireland.	
at Dublin. ...	from Oliver Plunket, Tit ^r Primate of Ireland.	
at Dublin. ...	from Oliver Plunket, Tit ^r Primate of Ireland.	

Com. Gallway. { A LIST of the Names of the Popish Parish held at *Loghrea*, in and for the said County of to the Council Office in *Dublin*, pursuant to a *Registering the Popish Clergy.*"

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Ambrose Maddin.	of Loghreagh.	63	Loghreagh. ...	1666
2	William Kelly. ...	of Portumna.	45	Lickmolashy & Killmollynoge.	about 1680
3	Donogh Kenedy.	of Killymore.	45	Killmorebullock & Tyrenesera.	1682
4	Edmond Burke. ...	of Turinard. ...	55	Killalaghton. ...	1679
5	John Coffy. ...	of Balliloe. ...	about 60	Ballynekill. ...	1667
6	Owen Donnellan.	of Castlebin. ...	about 50	Killane. ...	about 1678
7	Greg. French. ...	of Duras. ...	about 46	Duras. ...	about 1680
8	Hugh Madden. ...	of Crosconnel.	about 46	Clontoskert. ...	about 1684
9	Patrick Burne. ...	of Turlevaughan	about 48	Tuam. ...	about 1685
10	Walter Costelloe.	of Rosmorane.	about 43	Adragule. ...	1695
11	Valen. Browne. ...	of Moneene. ...	about 40	Killascope. ...	1686
12	Hubbert Henry.	of Adragule. ...	about 54	Dunmore. ...	1674

Priests as they are Register'd at a General Sessions of the Peace *Gallway*, the 11th day of *July*, 1704, and were since Return'd up Clause in the late Act of Parliament, Intituled, "*An Act for*

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Dublin. ...	from Patr. Plunket, then Tit ^r Bp. of Meath.	
at Killconnel.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Killconnel.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Ballylowa.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Dublin. ...	from Patr. Plunket, then Tit ^r Bp. of Meath.	
at Madrid. ...	from Savus Malinus, Archbp. of Cesario, then Pope's Nuncio.	
at Madrid. ...	from Antonio Portacarexo, Archbp. of Toledo.	
at Creggeene.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
in Gallway. ...	from Jam. Lynch, then Tit ^r Abp. of Tuam.	
at Rome. ...	from John Wincerrelly, the Pope's Vicar.	
at Gallway. ...	from Jam. Lynch, then Tit ^r Abp. of Tuam.	
at Cloonbar. ...	from Jam. Lynch, then Tit ^r Abp. of Tuam.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
13	Owen Kelly. ...	of Ardroe. ...	about 40	Ballymacward and Cloonkeen.	about 1688
14	Murtagh Fahy. ...	of Ardfry. ...	about 60	Ballinacourty and part of the Parish of Oranmore.	about 1666
15	Bryan Flynn. ...	of Graige. ...	about 55	Killasolan. ...	about 1685
16	Dennis Egan. ...	of Finagh. ...	about 55	Clonfert & Donanaught.	about 1672
17	Francis Nally. ...	of Fartigare. ...	about 46	Killbennane & Killconlan.	about 1683
18	Jonack mac Hugo.	of Parke. ...	about 45	Killteskill. ...	about 1682
19	Edmond Knavin.	of Grainge. ...	about 39	Duniry. ...	about 1690
20	Thomas Burke. ...	of Tulliry. ...	about 60	Ardraghan. ...	about 1672
21	Walter Burke. ...	of Cappacurry. ...	about 60	Tynagh. ...	about 1668
22	Charles Flynn. ...	of Carrowntober.	about 52	Killkerino. ...	about 1674
23	John Dolphin. ...	of Loughrea. ...	about 49	Killinadema. ...	about 1680
24	Carberry Kelly. ...	of Glinsky. ...	about 43	Ballynakilly. ...	about 1680
25	Edmond Dolan. ...	of Keilcrooa.	about 44	Aghrim and Killconnel.	about 1683
26	Dudley Gallagher.	of Moyrish. ...	about 62	Killenry. ...	about 1666

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Garririgill....	from James Phelan, then Tit ^r Bp. of Ossory.	
at Dublin. ...	from Patr. Plunket, then Tit ^r Bp. of Meath.	
at Caltragh- pallis.	from Dom. Burke, then Tit ^r Bp. of Elphin.	
at Killconel.	by Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Creggeene.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Creggeene.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Mechlin in Brabant.	from the Archbishop of Mechlin.	
at Cloonbar. ...	from Jam. Lynch, then Tit ^r Abp. of Tuam.	
at Dublin. ...	from the then Tit ^r Bp. of Meath.	
at Cloonbar. ...	from Jam. Lynch, Tit ^r Abp. of Tuam.	
at Molto. ...	from John Mohire, Bishop of Molto.	
at Callthrapalis.	from Dom. Burke, then Tit ^r Bp. of Elphin.	
at Creggeene.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Fernes. ...	from Bishop Plunket, then Tit ^r Bp. of Fernes.	

^d N ^o	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
27	Morgan Duffy. ...	of Ross. ...	^{about} 52	Ross. ...	^{about} 1670
28	Ferragh Kelly. ...	of Ballynekill.	^{about} 50	Ballynekill in Ereconought.	^{about} 1681
29	Daniel King. ...	of Ballindoone.	^{about} 50	Ballindoone. ...	^{about} 1674
30	William Joyce. ...	of Machrymore.	^{about} 49	Killcummin. ...	^{about} 1674
31	Daniel Flaherty....	of Moynish. ...	^{about} 54	Moynish. ...	1673
32	Bartholomew Connor.	of Drumcong.	^{about} 38	Muckullin. ...	1689
33	Teige Teernane....	of Russcahill.	^{about} 50	Killanane. ...	1674
34	Laughlin Maddin.	of Killinane. ...	^{about} 45	Killynane and Killtormor.	^{about} 1674
35	Jam. Cunningham.	of Carrowne-kelly.	^{about} 38	Killtullagh. ...	1692
36	Patrick Keaghry.	of Isserclarin.	^{about} 50	Killcomekny & Lickerick.	1674
37	James Maddin. ...	of Meelick. ...	^{about} 38	Meelick and Fahy.	1686
38	Edward French. ...	of Spidle. ...	^{about} 47	Spidle and Seaside.	1681
39	John Hyne. ...	of Carrowbegg.	39	Killchrist, Killinane & Iserkelly.	1688
40	John Skerrot. ...	of Cappamoyle.	^{about} 45	Abbert. ...	1684

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Loghrea. ...	from Dom. Burke, then Tit ^r Bp. of Elphin.	
at Gallway. ...	from Jam. Lynch, then Tit ^r Abp. of Tuam.	
at Oranmore....	from Jam. Lynch, then Tit ^r Abp. of Tuam.	
at Oranmore....	from Jam. Lynch, then Tit ^r Abp. of Tuam.	
at Cloonbar. ...	from Jam. Lynch, then Tit ^r Abp. of Tuam.	
at Gallway. ...	from Jam. Lynch, then Tit ^r Abp. of Tuam.	
at Cloonbar. ...	from Jam. Lynch, then Tit ^r Abp. of Tuam.	
at Derreen. ...	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Kilkenny. ...	from Jam. Phelan, then Tit ^r Bp. of Ossory.	
at Killconnel.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Kilkenny. ...	from James Phelan, then Tit ^r Bp. of Ossory.	
at Ballylooge.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Kilkenny. ...	from Jam. Phelan, then Tit ^r Bishop of Ossory.	
at Salamanca, in Spain.	from Peter Salasar, Bp. of Salamanca.	

No.	Popish Priests' Names.	Places of Abode.	about	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
41	Walter Dillon. ...	of Clonbrock.	53	Foghenough and part of the Parish of Killgerrill.	1673
42	James Hyne. ...	of Ballylee. ...	50	Killtarton. ...	1673
43	Bryan Laughlin. ...	of Tullyry. ...	50	Killtomas. ...	1687
44	Edm. Lynch. ...	of Clogh. ...	30	Killower. ...	1698
45	Patrick Bermingham.	of Ballinduffe.	30	Killcoona. ...	1695
46	Richard Betagh. ...	of Gowlagh. ...	57	Ahascrah and Killyan.	1672
47	Thom. Keaghry. ...	of Laragh. ...	45	Knockmoy and Chap. of Derry-mac-cloghny.	1678
48	Patrick Kirwan. ...	of Cahroe. ...	37	Belclaretuam.	1689
49	John Tully. ...	of Rue. ...	49	Killora, Killeeny and Killogillin.	1677
50	Bryan Burne. ...	of Clohanover.	51	Killeny. ...	1676
51	Andrew Kirwan.	of Ardskeabegg.	31	Killmolane. ...	1697
52	John Cuncannon.	of Barny. ...	44	Templetogether and part of the Parish of Boynah.	1684
53	Myles Welsh. ...	of Moylagh. ...	37	Moylagh and Aghygart.	1691
54	James Betagh. ...	of Knockoran.	52	Killbenut. ...	1694

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Killconnell.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Athleague.	from Dom. Burke, then Tit ^r Bp. of Elphin.	
at Kilkenny.	from Jam. Phelan, then Tit ^r Bp. of Ossory.	
at Samora, in Spain.	from Ferdinando Mannell Frederico, Bp. of Samora.	
at Salamanca, in Spain.	from Francis Bodkin, Bp. of Salamanca.	
at Cloonselan.	from Dom. Burke, then Tit ^r Bp. of Elphin.	
at Clonkenlagh.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Rome. ...	from John Minetty, Bp. of Sutry.	
at Creggeclara.	from Andrew Lynch, then Tit ^r Bp. of Killfenora.	
at Namure. ...	from the Bishop of Namure.	
near Killrickill.	from Murtagh Donnellan, then Tit ^r Bp. of Clonfert.	
at Athleague.	from Dominick Burke, then Tit ^r Bp. of Elphin.	
at Gallway. ...	from Jam. Lynch, then Tit ^r Abp. of Tuam.	
at Carrichooa.	from John Flynn, then Tit ^r Bp. of Cork.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
55	Dennis Bryan. ...	of Ballinlass. ...	about 50	Killroran. ...	1675
56	Edm. Burke. ...	of Gorrone. ...	about 33	Killcrenan. ...	1697
57	Edm. Lyne. ...	of Meelick. ...	about 56	Boyanagh. ...	1676
58	Teige Kelly. ...	of Killeene. ...	about 50	Killcloony. ...	1681
59	Edm. Burke. ...	of Curryfirm. ...	about 50	Cummer. ...	1678
60	Jonack Mooney. ...	of Ballyvolane. ...	about 31	Dromacooe. ...	1697
61	John Egan. ...	of Ower. ...	about 54	Killorsa. ...	1676
62	Roger Noone. ...	of Lisnacoagy. ...	about 54	Kilbagnet and Dumramon.	1675
63	Reginald Quely. ...	of Carrowroe. ...	about 50	Killconeerin. ...	1678
64	George Lovelock. ...	of Lackagh. ...	about 45	Lackagh. ...	1683
65	Owen Reily. ...	of Turlogh. ...	about 37	Killcroan. ...	1697
66	Teige Donnellan. ...	of Ballynaostell. ...	about 46	Killcooly. ...	1683
67	Derm. Molan. ...	of Lacktyshagh-nully. ...	about 47	Killmacdaugh and Beagh.	1680
68	Thom. Jonyn. ...	of Killymordaly. ...	about 56	Killymordaly. ...	1672

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Athleague.	from Dom. Burke, then Tit ^r Bp. of Elphin.	
at Ballylooge.	from Murtagh Donnellan, then Tit ^r Bp. of Clonfert.	
at Cloonbar. ...	from Jam. Lynch, then Tit ^r Abp. of Tuam.	
at Creggeene.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Clonkelagh.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
near Killrickill.	from Murtagh Donnellan, then Tit ^r Bp. of Clonfert.	
at Curraghbegg, in Co. Roscomon.	from Dom. Burke, then Tit ^r Bp. of Elphin.	
at Curraghbegg, in Co. Roscomon.	from Dom. Burke, then Tit ^r Bp. of Elphin.	
at Clonkelagh.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Creggeene.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Ballylooge.	from Murt. Donnellan, then Tit ^r Bp. of Clonfert.	
at Creggeene.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Ballylooge.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Killconnel.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
69	Hubbert Burke. ...	of Cregdoogh.	about 50	Annaghdoone.	1678
70	John Bradigan. ...	Clooncoe. ...	about 34	Killkillvery. ...	1698
71	Dennis Hyne. ...	of Killcolgan.	about 37	Killcolgan. ...	1691
72	John Scahill. ...	of Beaghmore.	about 50	Donogh-Patrick	1677
73	Patrick Kirwan. ...	of Clogher. ...	about 46	Liskevoy. ...	1685
74	Anthony Hyne. ...	of Caririlane.	about 29	Killiny. ...	1700
75	Richard Burke. ...	of Tyaquin. ...	about 54	Ballynakilly. ...	1674
76	John mac Kinnine.	of Killcornane.	about 40	Stradbally. ...	1681
77	Turlogh Hyne. ...	of Poulnegan.	about 54	Kinvarragh. ...	1674
78	John Fitz-Symons.	of Athenree. ...	about 43	Athenree. ...	1685
79	James Coghlan. ...	of Abbygormac- kane.	about 39	Abby Gormac- kan.	1689
80	Coagh Fallon. ...	of Carrowbegg.	about 60	Killrickill. ...	1670
81	Bryan Lorcan. ...	of Bolane. ...	about 50	Bolane. ...	1679
82	Rickard Burke. ...	of Closhrosty.	about 40	Leytrim and Killmeen.	1688

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Clonkelagh.	from Teige Keoge, then Tit ^r Bp. of Clonfert.	
at Ballylooge.	from Murt. Donnellan, then Tit ^r Bp. of Clonfert.	
at Gallway. ...	from Jam. Lynch, then Tit ^r Archbp. of Tuam.	
at Madrid, in Spain.	from Jam. Lynch, then Tit ^r Archbp. of Tuam.	
at Athleague.	from Dom. Burke, then Tit ^r Bp. of Elphin.	
at Waterford.	from Rich. Perse, Tit ^r Bp. of Waterford.	
at Cloonbar. ...	from Jam. Lynch, then Tit ^r Archbp. of Tuam.	
at Gallway. ...	from Jam. Lynch, then Tit ^r Archbp. of Tuam.	
at Conge. ...	from Jam. Lynch, then Tit ^r Archbp. of Tuam.	
at Kilkenny. ...	from Jam. Phelan, then Tit ^r Bp. of Ossory.	
at Gallway. ...	from Jam. Lynch, then Tit ^r Archbp. of Tuam.	
at Cloonbar. ...	from Jam. Lynch, then Tit ^r Archbp. of Tuam.	
at Ballylooge.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Gallway. ...	from Jam. Lynch, then Tit ^r Archbp. of Tuam.	

No.	Popish Priests' Names.	Places of Abode.	Age	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
83	Dermot Dolan. ...	of Killoran. ...	about 40	Killoran. ...	1681
84	James Mannine. ...	of Cloonchinshy. ...	about 40	Grange. ...	1687
85	William Kelly. ...	of Cloonrush. ...	about 33	Cloonrush. ...	1697
86	John Burke. ...	of Cloanly. ...	about 47	Inishealtragh. ...	1681
87	Connor Hydey. ...	of Cladagh. ...	about 34	Cloonberne. ...	1697

Vill. and Com. Vill. Gallway. { A LIST of Names of the Popish Parish of the Peace held at the *Tholsel* of the 11th of *July*, 1704, and were since in the late Act of Parliament, Intituled,

No.	Popish Priests' Names.	Places of Abode.	Age	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	John Bodkin Fitz-Andrew.	Town of Gallway.	51	Key Quarter of the Parish of St. Nicholas in Gallway	1676
2	Redm. Burke. ...	Ballybritt, in the Co. and Town of Gallway.	49	part of the Parish of Oranmore, in the East Liberties of Gallway, and part of the same Parish in the Co. of Gallway at large.	10th of June, 1679
3	Patr. Hubane, <i>alias</i> mac Donnell.	Drum, in C. of Town of Gallway.	48	Rahoon, in the West Liberties of Gallway.	4th day of June, 1681
4	Thomas Lynch Fitz-Anthony.	Town of Gallway.	49	New Tower Quarter, in the Parish of St. Nicholas in Gallway	10th day of July, 1679
5	Patrick Skerret Fitz-Michael.	Town of Gallway.	43	Great Gate Quarter, and East Suburbs, in the Parish of St. Nicholas, Gallway.	7th day of April, 1679

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Ballylooge.	from Teige Keogh, then Tit ^r Bp. of Clonfert.	
at Kilkenny. ...	from Jam. Phelan, then Tit ^r Bp. of Ossory.	
at Thurles. ...	from Rich. Perse, then Tit ^r Bp. of Waterford.	
at Urbine. ...	from the Archbishop of Urbine.	
at Ballylooge.	from Murtagh Donnellan, then Tit ^r Bp. of Clonfert.	

Priests as they are Register'd at the General Quarter Sessions *Gallway*, in and for the Town and County of the Town of *Gallway*, Return'd up to the *Council-Office* in *Dublin*, pursuant to a Clause "*An Act for Registering the Popish Clergy.*"

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Madrid, in Spain.	from Jam. Lynch, Tit ^r Archbp. of Tuam.	
at Ballyluogue, Co. of Gallway.	from Teige Keogh, Tit ^r Bp. of Clonfert in the Co. of Gallway.	
Portumna, Co. of Gallway.	from Teige Keogh, Tit ^r Bp. of Clonfert.	
Lixboan, in the Kingdom of Portu- gal.	Christopher de Almada, Bishop Martinencis.	
Salamanca, in the Kingdom of Spain.	from Peter Salazar, Bp. of Salamanca.	

NOTE.

As it has not been found possible to reprint the Registry, in these pages, without departing in some degree from the form of the official list as originally published, it will probably be considered desirable that all those points should be distinctly indicated in which the reprint differs in any respect from the original publication.

The only changes, then, which have been made, are the following :—

1st. In the original list, the age of each Parish Priest is indicated in words, thus :—“*Sixty-five years.*” I have adopted the more compendious form of using merely the figures, thus—65.

2nd. In the column recording the date of ordination, a form somewhat shorter than that of the original has been adopted. Thus, instead of “*in the year 1662,*” or, as it is printed in the lists of several counties “*received orders in the year 1662,*” merely the date is indicated, thus—1662. So also in those cases where the day of the month is mentioned, I have used the more compendious form—4th, 16th, 21st, &c.,—instead of the fuller forms of expression—“the fourth,” “sixteenth,” “one and twentieth,” &c.,—which are used in the original.

3rd. When the name of the county is entered thus, “*in the County of Dublin*” I have omitted the words “*in the,*” except in those cases where the county alone is recorded without any more precise reference to the place of ordination.

4th. The following abbreviations of words have been employed :—Archbp. or Abp. for Archbishop, Bp. for Bishop, Tit. for Titular, Co. for County. All other abbreviations which occur, are reproduced from the original.

5th. Except in the case of the first list—that of Antrim—I have omitted the signature which, in the original publication, stands in precisely the same form at the end of the list of each which occur, county.

6th. In the case of the County of Galway, I have omitted the word “Parish” or “Parishes,” either of which is in the original subjoined to each entry in the fifth column.

No other changes, even in form, have been made.

W. J. W.

THE IRISH ECCLESIASTICAL RECORD.

AUGUST, 1876.

THE DOCTRINE OF EXCLUSIVE SALVATION— UNBAPTIZED INFANTS.

III.

SPEAKING at the late Protestant Synod on Dr. Salmon's Bill for the modification of the burial service in case of "infants and of others who were not baptized, without any fault on their own part," the Rev. John H. Jellett is reported to have stated—and not without expressions of warm applause from many of his hearers—that "if the Christian religion required him to believe that a child who died before it had committed sin, did not pass into a state of happiness, he should at once cease to be a Christian, and if it were proved to him, that part of the Christian religion came from God, he should cease to be a Theist. Because the thing was so utterly horrible—so utterly at variance with the ideas they must form of any Being that could excite their love—that an innocent child should be condemned to everlasting torture because simply its parents omitted the service of baptism—that he could not bring himself under any evidence to receive such a thing."

It may seem to be a useless as well as an ungracious task to try to convince this infallible dogmatist that the doctrine which he maintains so steadfastly and so irreverently is unsound, and that the deductions which he draws from the teaching of his adversaries are inconsequent and untrue. As, however, his views seem to have been received with favour, and to have been shared in by no inconsiderable number of the members of the Synod, it may be well to consider more closely what these views involve.

In the first place, they include a denial of any right on the part of God to exclude from the eternal happiness of heaven

those children who die without baptism. In the second place, they suppose that there is no medium—as far as such children are concerned—between the happiness of heaven and the torments of hell. And, in the third place, they suppose that all who admit this right on the part of God, and who maintain the absolute necessity of infant baptism for salvation, necessarily condemn all unbaptized children to everlasting torture.

Now, in direct opposition to these views, Catholic Theology teaches :—

1st. That God is perfectly free to impose whatever conditions He pleases, without the observance of which no one can enjoy the supernatural happiness He has graciously prepared for the elect.

2ndly. That for infants—excepting the case of martyrdom—baptism has been instituted by God as a necessary means for obtaining heaven.

3rdly. That children who die without baptism, though they are excluded from heaven, are not condemned to everlasting torments nor to any kind of sensible punishment.

The first point needs but a little development to show the common fallacy which underlies the reasoning of many Protestant writers when treating of the relations and the mutual claims which exist between God and his rational creatures. It pleased God in the beginning to establish two orders—the natural and the supernatural. He need not have established either, as far as men were concerned, or He might have established one without the other—the natural without the supernatural.

He might have appointed a purely natural end for man, to be attained by purely natural means. If God had so determined, man would have no reason to complain. The words of the Apostle are meant to convey the strongest idea of the absolute dominion of God over all his creatures : “O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Or had not the potter power over the clay of the same lump, to make one vessel unto honor and another unto dishonor?”¹

In this natural order God might have created man without many of even the natural gifts he gave to Adam. He might have created Adam with the same defects—except sin—to which men are at present liable—passible in his mortal body—

¹ Romans ix. 20, 21.

limited in his imperfect understanding—and prone to concupiscence in his wayward will. Man had no claim to any degree of even natural perfection, except such as God of His bounty chose to bestow.¹ But if this be true of natural perfection, with how much greater force is it not true of any supernatural elevation?

There is no proportion between the exercise of the natural powers of man and the supernatural reward of the beatific vision. God could not be bound, therefore, either by any attribute of the Divine nature or by any imperative, or even congruous, requirement of human nature to propose a supernatural reward for works belonging to the natural order. There is a wider difference between the natural and the supernatural order than there is between the lowest and the highest grade of existence in the natural order. And as no being in a grade of existence below that to which man belongs could have an *a priori* independent claim to any of the peculiar privileges granted to man, so neither could man—unless God so willed it freely—have any claim to the rewards and to the happiness which are peculiar to the supernatural order. It was, therefore, owing entirely to the goodness of God that Adam was elevated to that supernatural state in which he could merit heaven and its never-ending joys.² But, by his transgression, Adam fell from the supernatural state in which he was created, and forfeited the special privileges, both of nature and of grace, with which he had been endowed. According to the decree of God, the posterity of Adam were, if unredeemed, to share their father's fate. In this decree there was no violation of justice—no want of mercy. If an earthly king, in time of war, promised some special favour—such as the remission of all taxes—to the inhabitants of a particular city, provided they remained faithful in their allegiance, and if he promised that the same privilege should be enjoyed by their children, and by their children's children, who would think of charging this king with injustice, or with any want of clemency, if, in punishment of their revolt, he withdrew, not only from the present generation, but for all future time, the special favour which was promised only as the reward of lasting fidelity?

¹ "Possibile fuit Deo ut hominem faceret in puris naturalibus."—*S. Thomas*, Quodlib. 1. art 8, t. viii. part 2. And again: "Poterat Deus a principio quando hominem condidit etiam alium hominem ex limo terrae formare quem in conditione naturae suae relinqueret ut scilicet mortalis et passibilis esset et pugnam concupiscentiae ad rationem sentiens, in quo nihil humanae naturae derogaret quia hoc ex principiis naturae consequitur."—In Dist 3. 31 quaest, art 3.

² See the Propositions of Baius, of Jansenius, and of Quesnell, condemned by Pius V., Gregory XIII., and Clement XI. in Const. Unigenitus. PERRONE, *De Deo Creatore*, n. 343.

Or again, if a peasant boy was adopted into the family of a powerful nobleman, and was promised that he and his children should be always regarded as members of the household, provided that he complied with some very easy conditions imposed as a test of his fidelity ; but if he not only failed to observe the conditions imposed, but, moreover, offered insult and injury to his benefactor, who would say that the privilege of adoption could not be withdrawn from the offender and from his children without the slightest violation of justice or of mercy ? Such, in truth, were the relations existing between God and the father of the human family before the fall. God had promised to exempt Adam and his posterity from the heavy tax to which nature is liable : from ignorance, from concupiscence, from pain, sickness, and death itself. Moreover, He adopted the children of men into his own household, prepared a place for them in His own kingdom, and gave them authority to be called and to be the sons of God. But God required that the observance of one easy precept should be the test of Adam's obedience, and should be the condition on which his own and his children's future happiness would depend. By the violation of that precept, and by the non-fulfilment of the condition imposed, Adam forfeited these privileges, and God might, without any injustice, have for ever deprived him and his posterity of favours so liberally bestowed—so recklessly squandered. But, after the fall, God's mercy granted to the children of men what his justice might have denied. Before Adam was yet driven out of paradise, the promise of a Redeemer lights up the darkness that was hourly deepening all around him. Through the merits of that Redeemer he and his descendants are restored to the supernatural state which he had lost by his transgression.

Human nature, though no longer endowed with the gifts of original justice and of integrity, but deeply wounded as it was in its natural powers, and weighed down by the burthen of original sin, might still aspire to that supernatural felicity—that intimate and abiding union with God, which seemed irrevocably lost.

But as nothing defiled can enter heaven, and as the sin of our first parents was to be transmitted to all their posterity—with one singular exception—some remedy must be provided by God to make men worthy of the high destiny to which they were called. What the precise remedy was before the introduction of Circumcision has not been clearly revealed. Still, as St. Augustine says :¹ " It is not to be believed that

¹ *Contra Jul.* cap. 2.

before Circumcision was given, the people of God who believed in the future Redeemer had no sacrament for the salvation of their children, though the Scripture, for some wise reason, does not tell us what that sacrament was."

It is very probable that this sacrament—usually called the "*Remedium Naturae*"—was not at first definitely determined.

Any external act of oblation or of prayer expressive of faith in the Redeemer to come, and offered for a particular infant, was elevated to the dignity of a sacrament, and sufficed for the remission of original sin. But after God had entered into a special covenant with Abraham and his posterity, and had specially selected his chosen people, and had given circumcision as at once the sign and the instrument of this covenant, the rite of circumcision, if not originally instituted for that purpose, seems at least to have been universally adopted by the Jews in case of male children as a substitute for the "*Remedium Naturae*." In the case of female children, down to the time of the institution of baptism, and in the case of male children in danger of death before the eighth day of their existence, as also during the forty years of the wandering in the desert,¹ the sacrament in use before the introduction of circumcision was still applied for the remission of original sin.

Neither the "*Remedium Naturae*," however, nor Circumcision under the Old Law produced grace in the same manner as Baptism does in the New Law. The grace of regeneration under the Old Law was to be attributed not to any inherent efficacy contained in the external rite, but either to the faith and piety of those who employed the external rite for the regeneration of their children; or, as Suarez holds, the external rite was a mere condition—not a cause—which, being placed, God determined to give the necessary grace. And seeing that divine faith in the future Redeemer was rare amongst the Jews, and that in many cases original sin would remain unremitted if faith were indispensably required in the minister of the sacrament, it seems more in accordance with the mercy of God to believe that whenever the external rite was properly applied, God infallibly conferred on the infant for whom it was applied the grace of regeneration. In the New Law, on the other hand, the external rite itself has been invested by God with the power and efficacy of conferring sacramental grace. Faith and the other good dispositions, whether of the minister or of the recipient of the sacrament, do not produce sacramental grace.

¹ Jos. vi. 2, 7.

In adults these good dispositions are required as conditions, not as causes of grace. Certain obstacles have to be removed before grace is infused into the soul—such as a liking for sin, or the absence of that supernatural faith without which it is impossible to please God; and these good dispositions prepare the soul for the reception of sacramental grace. There is a homely illustration often used by theologians, which serves to place the matter in a clear light. Fire contains in itself the efficacy of consuming any combustible matter, but certain conditions—such as dryness—are required before the fire will take effect. Dryness is, then, a condition, not a cause, of the effect produced. So, too, faith, sorrow for sin, &c., must accompany the worthy reception of the sacrament, though the grace conferred does not come from these dispositions, but from the sacrament itself. This is the true meaning of the “opus operatum,” which seems to have been so little understood, and which has been so persistently perverted by many members of the late Protestant Synod.

We have seen, then (1) that God was in the beginning perfectly free in elevating man to the supernatural state, and having determined to elevate him to that state, in fixing whatever conditions He pleased, the fulfilment of which would be necessary in that state for the purpose of gaining heaven. (2) That after the fall, God was, if possible, still more free in reinstating Adam and his posterity in the state he had forfeited, and in imposing any further conditions He might please to require. (3) That under the law of nature, as well as under the Mosaic law, God provided a special sacrament for the remission of original sin, without the application of which infants were not saved.

We shall take for granted—for we are stating Catholic doctrine, not proving it—that in the New Law, after the Gospel has been sufficiently promulgated, the Sacrament of Baptism is, in the case of infants, unless they become martyrs, universally and indispensably required for salvation. In proof of this assertion, if controversy were our object, we might quote many clear and obvious texts of Scripture, as, for instance, the text from the third chapter of St. John's Gospel: “Jesus answered, ‘Amen, Amen, I say to you, unless a man be born again of water and the Holy Ghost, he cannot enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.’”—*vv. 5, 6.*

Here the form of expression is most comprehensive. It includes all—infants as well as adults. Baptism is declared to be as necessary for spiritual regeneration as carnal birth is for cor-

poral life. So clearly is the necessity of baptism conveyed in this text, that the Pelagians, though they denied the transmission of original sin, still, when urged by St. Augustine, they were forced to admit that without baptism no infant could enter God's kingdom. Again, from the last chapter of St. Mark, *v.* 16, from the First Epistle of St. Peter, *c.* iii. *v.* 20, from the Acts of the Apostles, *c.* ii. *v.* 38, the Catholic doctrine is abundantly proved. The early fathers and councils of the Church are equally explicit. It will suffice to quote the words of St. Augustine: "Let not eternal life be promised to infants, except through baptism, whereas the holy Scripture, which is to be preferred to all our human reasoning, does not promise it to them on any other condition" Lib. i., *De Peccator, Merit.* cap. 23. Again, "Do not believe, nor say, nor teach that infants who are snatched away by death before they are baptized can obtain the remission of original sin, if you wish to continue a Catholic."—Lib. iii. *De Anima et ejus Origine*, cap. 9. Finally, in his 28th Epistle, *ad Hier.* he says: "Whosoever holds that such infants will be made partakers of the spiritual life of Christ, as have not received his sacrament, without doubt puts himself in opposition to the Apostolic teaching, and condemns the universal Church, which makes every effort and uses all despatch to procure baptism for infants, because it is a point of undoubted belief that they cannot otherwise be regenerated in Christ."

Unbaptized infants, therefore, cannot enter the kingdom of God, but neither are they condemned at death to enter the prison of the damned. "The punishment of *original sin*," says Innocent III., in *Cap. Majores*, "is the deprivation of the beatific vision; but the punishment of *actual sin* is the endurance of never-ending torments." What, then, will be the future condition of infants who die without baptism?

The solution of this question, as we have already exhausted the space allotted to us, we must reserve for the next number of the RECORD.

T. J. C.

County of Longford. } A LIST of the Names of the Popish Parish
the Peace held for the said County, at
up to the *Council-Office* in *Dublin*,
"An Act for Registering the Popish

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	George Mulldoon.	Clarus.	...60	Cashell.	... in or about the year 1670
2	Charles Ferrall. ...	Leheary.	...40	Rathline.	... 8th of April, 1686
3	Garrett Ferrall. ...	Killglass.	...46	Foxhall.	... 1680
4	Patrick Kearan. ...	Aghakearan.	...49	Killeshee, and Bally mac Cormick.	... 5th of June, 1677
5	Thady Murtagh.	Urgaree.	...56	Killacomoge, and Shruar.	... 7th of July, 1672
6	Garrett Ferrall. ...	Edgworthstown.	35	Mastrim.	... 1691
7	Bryan Reilly. ...	Drung.	...54	Collumkill.	... 20th of May, 1673
8	Francis Ferrall. ...	Corbogh.	...52	Kiloe.	... 1st of July, 1677
9	Morgan Ferrall. ...	Tornine.	...55	Abby-Lara.	... 18th of October, 1674
10	Thomas Donogho.	Dromard.	...50	Killoe.	... 25th of July, 1681
11	Patrick Ferrall. ...	Barnegole, Co. of Westmeath.	55	Ardagh and Moydow.	... 1673
12	James Reilly. ...	Ballybryan.	...60	Granard.	... January, 1669

Priests as they were Register'd at a General Quarter Sessions of *Longford*, the 11th day of *July*, 1704, and were since Return'd pursuant to a Clause in the late Act of Parliament, Intituled, *Clergy*."

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Portumna, Co. of Roscomon.	Dominick Burk, Tit ^r . Bp. of Elphin.	Bryan Muldoon, of Clarus, 50l. John Delamar, of Cashel, 50l.
Garryrickin, Co. of Kilkenny.	James Phelan, Tit ^r . Bp. of Ossory.	James Ferrall, of Lanesborough, 50l. Garrett Ferrall, of Lisdaff, 50l. Richard Egan, of Clonford, 50l.
Portumna, Co. of Gallway.	Thady Coffy, Tit ^r . Bp. of Clonfert.	John Ferrall, of Ardandra, Gent. 50l. Denny Cavanagh, of Keeles, 50l.
Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r . Archbp. of Armagh.	
Multefarnan, Co. of Westmeath.	Patrick Plunket, Tit ^r . Bp. of Meath.	Richard Delamar, of Longford, 50l. Joseph Adlum, of Killinduff, 50l.
Dublin. ...	Patrick Russell, Tit ^r . Archbp. of Dublin.	Edmond Egan, of Edgarrthstown, 50l. Terence Ferrall, of Camlisk, 50l.
Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r . Archbp. of Armagh.	Charles Reilly, of Rossduffe, 50l. John Cleer, of Longford, 50l.
Lowth, Co. of Lowth.	Oliver Plunket, Tit ^r . Archbp. of Armagh.	Bryan Ferrall, of Lissyarrell, 50l. Terence Quin, of Cloonanny, 50l.
Corbegg, Co. of Gallway.	Dominick Burk, Tit ^r . Bp. of Elphin.	John Ferrall, of Lisnisky. 50l. Cormack Wheelan, of the same, 50l.
	Thady Keogh, Tit ^r . Bp. of Clonfert.	Cormack Quin, of Clooprackliss, 50l. John Reilly, of Faghora, 50l.
Atleague, Co. of Roscomon.	Dominick Burk, Tit ^r . Bp. of Elphin.	James Ferrall, of Aghenaspigg, 50l. Connor Shanly, of Croostra, 50l.
Paris. ...	Edmond Reilly, Tit ^r . Archbp. of Armagh.	Colonel James Nugent, of Castle-nugent, 50l. Christopher Dunleavy, of Smear, 50l.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
13	Lewis Ferrall. ...	Killendocod. ...	55	Taghshenan, Taghshinny, Abby-shrewle.	8th day of July, 1677
14	Bryan Kenna. ...	Creaghduff. ...	58	Templemickle, and Clongish.	10th of March, 1672
15	John Gaffny. ...	Lisderchy. ...	49	Clonbrona. ...	1681
16	Fergus Ferrall. ...	Alenagh. ...	50	Killoe. ...	1677
17	Fergus Lee. ...	Castlenugent.	31		8th of June, 1697
18	Bryan mac Hugh.	Greenhall. ...	41	Cashell. ...	1685

County of Lowth. { A LIST of the Names of the Popish Parish Peace held for the said County at *Atherdee*, Council-Office in *Dublin*, pursuant to a Clause *the Popish Clergy*."

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Andrew Matthews.	Collonmore. ...	55	Mellefont, Tully-hallon, and Collan.	November, 1672
2	Daniel Finan. ...	Milestown. ...	58	Kilsaran, Stibanon, and Richardstown.	June, 1678
3	Patrick Dowdall.	Arthurstown.	36	Charlestown, Clonkeene, Phillipstown, Tallanstown, Clonkeeghan.	December, 1691
4	Peter Dowdall. ...	Cludekeick. ...	51	Ardee, Kildenock, Smermor, Maperstown, Shanlish, Kilpatrick, and Charlestown.	10th day of October, 1704

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r . Archbp. of Armagh.	Cormock Evers, of Carrick Edmond, 50 <i>l</i> . William Ratigem, of Killeen, 50 <i>l</i> .
Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r . Archbp. of Armagh.	Nicholas Smith of Longford, 50 <i>l</i> . Hugh Wheelan, of Clencoose, 50 <i>l</i> .
Cregin, Co. of Galloway.	Thady Keogh, Tit ^r . Bp. of Clonfert.	Owen Brady, of Clencoose, 50 <i>l</i> . Hugh Brady, of Killeclogh, 50 <i>l</i> .
Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r . Archbp. of Armagh.	Hubert Cormick of Longford. Michael Ferrall of Ballygoskanagh, tender'd his Sureties, but not allowed by the Court, and so not Register'd.
Cork. ...	Johannes Baptista, Tit ^r . Bp. of Cork.	Brought no Sureties and not allowed as Register'd.
Portumna, Co. of Galloway.	Thady Keogh, Tit ^r . Bp. of Clonfert.	Christopher Dunleavy, of Smear, 50 <i>l</i> . Richard Delemar, of Longford, 50 <i>l</i> .

Priests as they were Register'd at the General Sessions of the 11th day of *July*, 1704, and were since Return'd up to the in the late Act of Parliament, Intituled "*An Act for Registering*

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Hagardstown.	Oliver Plunket.	Francis Matthews, of Stephentown, in the Co. of Lowth, Gent. 50 <i>l</i> . William Matthews, of Reynoldstown, in the said Co. 50 <i>l</i> .
Dublin. ...	Patrick Plunket, Tit ^r . Bp. of Meath.	Lawrence Callan, of Kilsaran, in the Co. of Lowth, Gent. 50 <i>l</i> . James Stanley, of Williamstown, in the said Co. Gent. 50 <i>l</i> .
Portugal. ...	Don Archbp. of Braga, in Portugal.	Nicholas Fleming, of Cordery, in the Co. of Lowth, Gent. 50 <i>l</i> . Lawrence Callan, of Kilsaran, in the said Co. Gent. 50 <i>l</i> .
Lisbon. ...	Bishop of Martine,	Walter Usher, of Maperstown, in the Co. of Lowth, 50 <i>l</i> . Christopher Bellew, of Smermer, in the said Co. Gent. 50 <i>l</i> .

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
5	James Matthews.	Clonbernán. ...	55	Lowth and Knock-Lowth.	1674
6	James Carr. ...	Whiterath. ...	58	Dromiskin, Maudfieldstown, Killincoole, and Derver.	1670
7	Rosse mac Mahon.	Ballyphellan....	58	Eniskeene and Donoghmine.	June, 1678
8	William Barry. ...	Port. ...	55	Port-Dunany, Clonmore, Saulterstown, Dromcarr, and Dizart.	April, 1674
9	Walter Dowdal. ...	Milltown. ...	46	Terfeekin, Ballymakenny, Dromshallon, Monisterboyce, Mullary, and Bewly.	1680
10	John Hanlon. ...	Castle-Carra.	52	Carlinford. ...	1674
11	Patrick Callaghan.	Renoldstown.	52	Kilclogher, Main-Path, Parsonstown.	1670
12	Terence Murphy.	Dulargy. ...	63	Faghart, Ballymascanlon, and Newtown. ...	1663
13	Manus Quin. ...	Lislea. ...	60	Dundalk, Hagardstown, Hainstone, Dundbin, Kaine, and Phillipstown.	1669
14	Patrick Burne. ...	Rathasker. ...	50	Dunleere, Cappog, Dromin-Mostown, Stikillir and Richardstown.	1677

Vill. Drogheda. { A LIST of the Names of the Popish Parish held for the said Town and County, at the were since Return'd up to the Council-Office Intituled, "*An Act for Registering the Popish*

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	John Verdon. ...	Town of Drogheda.	41	St. Peter's and Killaneere in Drogheda.	1687
2	Thomas Reily. ...	Town of Drogheda.	57	St. Mayrs in Drogheda, and Coalpe and Morlinton in the Co. of Meath.	1671

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Dublin. ...	Patrick Plunket, Bp. of Meath.	Nicholas Taaffe, of Stephenstown, in the Co. of Lowth, Gent. 50 <i>l</i> . James Taaffe, of Ard-Patrick, in the said Co. Gent. 50 <i>l</i> .
Dublin. ...	Patrick Plunket, Bp. of Meath.	George Taaffe, of Corbollis, in the Co. of Lowth, Gent. 50 <i>l</i> . John Gossan, in the Co. aforesaid, Merchant, 50 <i>l</i> .
Rooseclaghan.	Oliver Plunket, Archbp. of Armagh.	Francis Matthews, of Stephens-town, in the Co. of Lowth, Gent. 50 <i>l</i> . James Stanley, of Williamstown, in the said Co. 50 <i>l</i> .
Ard-Patrick. ...	Oliver Plunket, Archbp. of Armagh.	Nicholas Hodger, of Dromcarr, in the Co. of Lowth, Farmer, 50 <i>l</i> . John Crawley, of Anagassan, in the said Co. Gent. 50 <i>l</i> .
Dublin. ...	Patrick Plunket, Bp. of Meath.	Robert Bellew, of Welshestown, in the Coun. of Lowth, Gent. 50 <i>l</i> . Simon Plunket, of Priortown, in the said Co. Farmer, 50 <i>l</i> .
Ard-Patrick. ...	Oliver Plunket, Archbp. of Armagh.	Hugh Hanlon, of Rathcurr, in the Co. of Lowth, Gent. 50 <i>l</i> . Neil Murphy, of Tulla, in the said Co. Yeoman, 50 <i>l</i> .
Ard-Patrick. ...	Oliver Plunket, Archbp. of Armagh.	Christopher Mackey, of Glasspistoll, in the Co. of Lowth. Gent. 50 <i>l</i> . John Fisher, of Callagstown, in the said Coun. Farmer, 50 <i>l</i> .
Loghavanna, Co. of Longford.	Edmund Reily, Tit ^r Primate.	Bryan mac Cardle, of Dundalk, in the said Co. Yeoman, 50 <i>l</i> . Bryan Lurkan, of Aghernavarne, in the said Co. Yeoman, 50 <i>l</i> .
Dublin. ...	Patrick Plunket, Bp. of Meath.	Ever mac Mahon, of Ballyplellon, in Com. pred. Yeom. 50 <i>l</i> . Bryan mac Cardle, de Dundalk, in the said Co. Yeom. 50 <i>l</i> .
Ard-Patrick. ...	Oliver Plunket, Bp. of Armagh.	James Taaffe, of Dromin, in the said Co. Yeoman, 50 <i>l</i> . Patrick Taaffe, of the same, in the said Co. Yeoman, 50 <i>l</i> .

Priests as they are Register'd at a General Sessions of the Peace *Tholsel*, of the said Town, the Thirteenth day of *July*, 1704, and in *Dublin*, pursuant to a Clause in the late Act of Parliament, *Clergy*."

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Lisbon, in Portugal.	From Cardinal Don Virisimo de Alemacastro.	Christ. Peppard Fitz-George, Merchant, 50 <i>l</i> . Mich. Moore, Merchant, 50 <i>l</i> .
at Bealis, Co. of Meath.	from Patrick Plunket, Bp. of Meath.	Martin Coleman, of Drogheda, Tanner, 50 <i>l</i> . Henry Warren, of the same, Merchant, 50 <i>l</i> .

Com. Mayo. { A LIST of the Names of the Popish Parish
the Peace held in and for the said County of
Return'd up to the *Council-Office* in *Dublin*,
"An Act for Registering the Popish Clergy."

N ^o	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Patrick Duffy. ...	of Ballinrobe.	46	Ballinrobe Parish.	1687
2	Cormuck Canavan.	of Moyne. ...	52	Shrul and Mur-gagagh.	1675
3	John Lynod. ...	of Garraghloone.	37	Cong. ...	1690
4	Owen O'Mally. ...	Ranavidane. ...	53	Killcomon. ...	1675
5	Jeoffery Gibbon.	Killmaine. ...	52	Killmaine { more and begg.	1676
6	Edmond Duffy. ...	of Tøgher. ...	63	Parish of Robin and half Parish of Annis.	1675
7	Walter Burk. ...	of Cahirne-gullum. ...	50	Killmolar and Ballychalla Parishes.	1682
8	Rickard Nally. ...	of Ballynaster.	50	Mayo Parish and half Parish of Roskee.	1678
9	Richard Jordan. ...	of Corbally. ...	58	Killcollman in Clanmorris Barony.	1670
10	Patrick Kirwan. ...	of Gartegarrow.	40	Killvine. ...	1689
11	Patrick Glynn. ...	of Garrelagh.	50	Tagheene. ...	1679
12	Redmond Bermingham. ...	of Castlema-garret. ...	55	Crosboyne. ...	1673

Priests as they are Registered at a General Quarter Sessions of *Mayo*, on the Eleventh day of *July*, 1704, and were since pursuant to a Clause in the late Act of Parliament, Intituled,

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Cambray. ...	from the Archbishop of Cambray.	John Brown, of the Neale, Esq. 50l. George Brown, of Liskillin, Gent. 50l.
at Oranmore.	from Dr. James Lynch, then Tit ^r . Archbp. of Tuam.	Matthew Bleke, of Coolcon, Esq. 50l. George Brown, of Liskillin, Gent. 50l.
at Tuam. ...	from Tit ^r . Archbp. of Tuam aforesaid.	John Brown, of the Neale, Esq. 50l. Mark Lynch, of Garachloon, Esq. 50l.
at Clunbarr. ...	The said Archbishop.	Martin Blake, of Coolcon, Esq. 50l. Robert Bell, of Parans, Esq. 50l.
at Clunbarr. ...	The same Tit ^r . Archbishop.	Mark Lynch, of Garochloen, Esq. 50l. Ulick Jouin, of Bonetroha, Gent. 50l.
at Roane, in France.	from Bishop Boffeer.	William Brabazon, of Loghmask, Esq. 50l. George Brown, of Liskillin, Gent. 50l.
at Clonkelagh.	from Dr. Teige Keogh, Tit ^r . Bp. of Clonfert.	John Brown, of Neale, Esq. 50l. William Brabazon, of Loghmask, Esq. 50l.
at Clonkelagh.	The said Bp. of Clonfert.	John Brown, of Neale, Esq. 50l. William Brabazon, of Loghmask, Esq. 50l.
at Ardagh. ...	from Dr. Plunket, pretended Bp. of Ardagh	William Brabazon, of Loghmask, Esq. 50l. Garret Dillon, of Manine, 50l.
at Poitiers, in France.	from Ignatius, Bp. of Poitiers.	Jeffery Brown, of Castle mac Garret, Esq. 50l. Andrew Brown, of Breaghwey, Gent. 50l.
at Cloonkelagh.	from Dr. Keogh, Tit ^r . Bp. of Clonfert.	Andrew Brown, of Breaghwey, Gent. 50l. William Fitz-Gerald, of Kappagh, Gent. 50l.
at Cloonbarr.	from Dr. James Lynch, Tit ^r . Archbp. of Tuam.	Jeffery Brown, of Castle mac Garret, Esq. 50l. Nicholas Fitz-Gerald, of Kappagh, Gent. 50l.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
13	Rickard Duane. ...	of Tullymore.	50	Balla and Monulla.	1704
14	Edmond Duffy. ...	of Ranastakan.	43	Ballyneheglis and Kilbealfadda.	1685
15	Darby macNamarra	of Caffolly. ...	40	Addergoole. ...	1690
16	William Kelly. ...	of Killbreedy.	43	Dunfiny and Killbreedy Parishes.	1685
17	Richard Welsh. ...	of Creovagh. ...	38	Moygona. ...	1690
18	David Roch. ...	of Belasallagh.	34	Killala and Templemury.	1696
19	Henry Brown. ...	of Lissadronn.	52	Lacken and Killcomin.	1677
20	Denis Kinlaghan.	of Kincon. ...	50	Kilfian and Rareagh.	1679
21	John Barrett. ...	of Attiesan. ...	55	Crosmolina. ...	1685
22	James Henry. ...	of Grinan. ...	33	Ardagh. ...	1696
23	Rickard Hoare. ...	of Parke. ...	55	Killmoremoy.	1669
24	Thomas Donagho.	of Derrin. ...	38	Ballisakeary. ...	1690
25	Edmond Barrett.	of Barnagh. ...	45	Killmore, in Erris.	1685
26	Jam. Monely. ...	of Cloontekilly.	55	Killcomon, in Erris.	1677

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Corbegg. ...	from Dominick Burke, Tit ^r Bp. of Elphin.	John Brown, of Neale, Esq. 50l. George Brown, of Liskillin, Gent. 50l.
at Kilkenny. ...	from Dr. Whelan, pretended Bp. of Ossory.	John Osburn, of Currobegg, Gent. 50l. Patrick Gohan, of Lissinsky, Gent. 50l.
at Tuam. ...	from Dr. Lynch, Tit ^r Archbp. of Tuam.	George Brown, of Liskillin, Gent. 50l. Walter Bourk, of Carrowkell, Gent. 50l.
at Kilkenny. ...	from Dr. Whelan, pretended Bp. of Ossory.	John Watts, of Moygawna, Gent. 50l. James Oram, of Ballintubber, Gent. 50l.
at Tuam. ...	from James Lynch, Tit ^r Archbp. of Tuam.	William Oram, of Gortnerabby, Gent. 50l. Myles mac Donnel, of Moyower, Gent. 50l.
at Cork. ...	from Dr. Sloyne, Tit ^r Bp. of Cork.	William Knox, of Tyebegg, Gent. 50l. Francis Knox, of the same, Gent. 50l.
at Cloonkelagh.	Dr. Koghy, pretended Bp. of Clonfert.	John Watts, of Moygawna, Gent. 50l. Valentine Brown, of Kinturk, Gent. 50l.
at Ballyluoge.	from the said Bp. of Clonfert.	John Watts, of Moygawna, Gent. 50l. James Oram, of Ballintubber, Gent. 50l.
at Kilkenny. ...	from Dr. Whelan, Tit ^r Bp. of Ossory.	Andrew Brown, of Breaghwey, Gent. 50l. Theobald Bourk, of Urlure, Gent. 50l.
at Carrigtohill.	from Dr. John Sloyne, pretended Bp. of Cork.	George Brown, of Liskillin, Gent. 50l. Manus O'Donnell, of Roseturk, Gent. 50l.
at Dublin. ...	from Dr. Plunket, Tit ^r Bp. of Meath.	Andrew Brown, of Breaghwy, Gent. 50l. Theobald Burk, of Urlure, Gent. 50l.
at Tuam. ...	from Dr. Lynch, Tit ^r Archbp. of Tuam.	Owen O'Mealy, of Burrishowle, Gent. 50l. Andrew Brown, of Breaghwy, Gent. 50l.
at Athleague.	from Dr. Dominick Burk, Tit ^r Bp. of Elphin.	Owen O'Mealy, of Burrishowle, Gent. 50l. Valentine Brown, of Kinturk, Gent. 50l.
at Dublin. ...	from Dr. Foster, Tit ^r Bp. of Kildare.	Manus O'Donnell, of Roseturk, Gent. 50l. George Brown, of Liskillin, Gent. 50l.

⁶ No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
27	George Lundy. ...	of Carroleckin.	58	Towremore Parish, Killdackemoge half Parish.	1674
28	James O'Hara. ...	of Knockna-tanvally.	55	Templemore, Twomore.	1670
29	John Durkein. ...	of Taucanna-nagh.	58	Killedan and Boghola.	1671
30	John Roddy. ...	of Belahagh. ...	55	Meelick. ...	1677
31	John Tnogher. ...	of Municheno-lan.	49	Killegarvan & Attymass.	1679
32	Jonin Ruane. ...	of Carrownedin.	56	Killasser Parish, half Parish of Toomore.	1682
33	Morrish Frayn. ...	of Lisserightis.	54	Killconduffe....	1674
34	Eneas Killine. ...	of Brackloone.	44	Annagh. ...	1686
35	Richard Jordan....	of Began. ...	48	Beakan. ...	1680
36	Daniel Knavsey....	of Cloongun-agh.	54	Aghamore. ...	1674
37	John Morrish. ...	of Carnemore.	34	Knock. ...	1698
38	Miles Gibbon. ...	of Knappa-begg.	63	Aghagower. ...	1669
39	Teige Reily. ...	of Faborin. ...	54	Onghavell. ...	1673
40	Augustin mac Neale.	of Finune. ...	44	Kilgiver. ...	1690

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Downe. ...	from Daniel MacCohy, Tit ^r Bp. of Downe and Connor.	Manus O'Donnell, of Roseturk, Gent. 50 ^l . Neal O'Neal, of Carrowrory, Gent. 50 ^l .
at Cloonbare.	Dr. Lynch, pretended Archbp. of Tuam.	Andrew Brown, of Breagwey, Gent. 50 ^l . Theobald Burk, of Urlure, Gent. 50 ^l .
at Cloonbare.	from the said pretended Archbp. of Tuam.	Neal O'Neal, of Carrowrory, Gent. 50 ^l . Roger O'Donnell, of Shyane, Gent. 50 ^l .
at Oranmore.	from Dr. Andrew Lynch, pretended Bp. of Kilfinory.	Thomas Brown, of Kiltcolla, Gent. 50 ^l . Myles Bourk, of Belahagh, Gent. 50 ^l .
at Portumney.	from Teige Keoghy, pretended Bp. of Clonfert.	Mark Lynch, of Garachloon, Esq. 50 ^l . Terence mac Donnel, of Ellagh, Gent. 50 ^l .
at Killmolass.	from Teige Keoghy, Bp. of Clonfert.	Mark Lynch, of Garrachloon, Esq. 50 ^l . John Fad Gallagher, of Cor-drissagh, Gent. 50 ^l .
at Cloonbare.	from Dr. Linch, pretended Archbp. of Tuam.	Neal O'Neal, of Corrowrory, Gent. 50 ^l . Charles Jordan, of Roslevin, Gent. 50 ^l .
at Gallway. ...	from the same Arch-bishop.	Valentine Brown, of Kinturke, Gent. 50 ^l . Myles mac Donnell, of Moyower, Gent. 50 ^l .
at Ballynoge.	from Dr. Keoghy, pretended Bp. of Clonfert.	Valentine Brown, of Kinturke, Gent. 50 ^l . William Fowell, of Ballishankin, Gent. 50 ^l .
at Cloonbare.	from Dr. Lynch, Tit ^r Archbp. of Tuam.	Garrett Dillon, of Manin, Gent. 50 ^l . Richard Dillon, of Anvagh, Gent. 50 ^l .
at Clonfert. ...	from Dr. Donellan, Tit ^r Bp. of Clonfert.	John Brown, of Neal, Esq. 50 ^l . Faragh mac Donnell, of Bala-challa, Gent. 50 ^l .
in Ghant. ...	from Albert, Bp. of Ghent.	Valentine Brown, of Kinturke, Gent. 50 ^l . Myles mac Donnell, of Moyower, Gent. 50 ^l .
at Clunbare. ...	from Dr. Lynch, pretended Archbp. of Tuam.	Valentine Brown, of Kinturke, Gent. 50 ^l . Owen O'Mealy, of Burrishoule, Gent. 50 ^l .
at Gallway. ...	from Dr. Lynch, pretended Archbp. of Tuam.	Owen O'Mealy, of Burrishoule, Gent. 50 ^l . Dominick French, of Carrowne-crossy, Gent. 50 ^l .

N ^o	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders
41	Eneas mac Donnell.	of Derryribbin.	53	Kilmacklessor Parish, Elaneden half Parish.	1678
42	Walter Costello....	of Sunvolhane.	54	Kilmovey. ...	1672
43	Teige Hubbane....	of Carrige-neady.	58	Burrishoole. ...	1682
44	Denis Ginnane. ...	of Killmina. ...	42	Killmina Parish, and Elaneden half Parish.	1686
45	Dominick Berne.	of Carroriwagh.	45	No Parish. ...	1683
46	Edmond Costelloe.	of Castlebarr.	58	Ballyheane, Aglish, and Breaghwy.	1670
47	Eneas mac Donnell.	of Dunamona.	40	Burriscarra & Drum Parishes, half Parish Tought.	1688
48	David Tressy. ...	of Clunlackin.	50	Ballyovers Parish.	1676
49	James Welsh. ...	of Castleburke.	37	Ballintubber Parish.	1690
50	Richard Merick. ...	of Carrane. ...	48	Killdachomage, Turlogh.	1678
51	Joseph Burke. ...	of Carne. ...	30	No Parish, but Infirm and Weak.	1696

Com. Midd. { A LIST of the Names of the Popish Parish Priests as said *County of Meath*, at *Trim*, the 10th day of *Dublin*, pursuant to a Clause in the late Act of

N ^o	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Thomas Fleming.	of Moonistown, in the Barony of Slane.	54	Drumconragh, Ardath, Loughbrackan and Inismot.	1674

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Athlegue. ...	from Dr. Dominick Burk, Tit ^r Bp. of Elphin.	Valentine Brown, of Kinturke, Gent. 50 <i>l</i> . Myles mac Donnel, of Moyower, Gent. 50 <i>l</i> .
at Cloonkelagh.	Dr. Keogh, pretended Bp. of Clonfert.	Garret Daniel, of Clagnaugh, Gent. 50 <i>l</i> . Manus O'Donnel, of Roseturke, Gent. 50 <i>l</i> .
Portumney. ...	The same Bp. of Clonfert.	Owen O'Mealy, of Burrishoule, Gent. 50 <i>l</i> . George Brown, of Liskillin, Gent. 50 <i>l</i> .
at Gallway. ...	from Dr. James Lynch, then Tit ^r Archbp. of Tuam.	George Brown, of Liskillin, Gent. 50 <i>l</i> . Myles mac Donnel, of Moyower, Gent. 50 <i>l</i> .
at Portumna.	from Dr. Teige Keogh, Tit ^r Bp. of Clonfert.	Valentine Brown, of Kinturk, Gent. 50 <i>l</i> . John Brown, of Neale, Esq. 50 <i>l</i> .
at Clunbarr. ...	from Dr. Lynch, Tit ^r Archbp. of Tuam.	Valentine Brown, of Kinturk, Gent. 50 <i>l</i> . Andrew Brown, of Breaghwey, Gent. 50 <i>l</i> .
at Gallway. ...	from the Archbp. of Tuam aforesaid.	Faragh mac Donnel, of Ballacalla, 50 <i>l</i> . George Brown, of Liskillin, Gent. 50 <i>l</i> .
at Kiallschale.	from Dr. Burke, pretended Bp. of Elphin.	Owen O'Mealy, of Burrishoule, Gent. 50 <i>l</i> . John Brown, of Carrowclogher, Gent. 50 <i>l</i> .
at Tuam. ...	from Dr. Lynch, Archbp. of Tuam.	John Brown, of Carrowclogher, Gent. 50 <i>l</i> . Marcus Power, of Drumore, Gent. 50 <i>l</i> .
at Callagorra, in Spain.	from John Gallard, Bp. of Callagorra.	John Fitz-Gerald, of Mohiny, Gent. 50 <i>l</i> . Robert Kearney, of Ballinvilley, Gent. 50 <i>l</i> .
at Venice.	Suffragan of the Bishop of Venice.	Andrew Brown, of Breaghwy, Gent. 50 <i>l</i> . Valentine Brown, of Kinturk, Gent. 50 <i>l</i> .

they are Register'd at a General Sessions of the Peace held for the *July, 1704*, and were since Return'd up to the *Council-Office* in Parliament, Intituled, "*An Act for Registering the Popish Clergy*."

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r Primate of Ireland.	

No	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
2	Thomas Newman.	of Creekstown, in the Barony of Ratoagh.	55	Creekstown, Killbrew, Kilmoone and Trevett.	10th August. 1670
3	Dominick Farrel.	of Castle-Rickard, in the Barony of Moyfenragh.	37	Castlericcard.	9th May. 1692
4	Garret Darcy. ...	of Navan. ...	40	Navan, Donoghmore, Ardsallagh, and Bective.	20th Septemb. 1687
5	James Trener. ...	of Peircetown, in the Barony of Dunboyn.	50	Dunboyne Parish, and Kilbride a Chappel of Ease.	25th July. 1676
6	James Dalton. ...	of Ballyvoe, in the Barony of Lyme.	55	Killeconegan and Killcan.	29th July. 1678
7	Francis Fleming.	of Obristown, in the Barony of Skreene. ...	63	Skreen, Taragh, Rafeigh, Macetown, and Templekearan.	18th Septemb. 1669
8	John Barnewall. ...	of Nealstown, in the Barony of Navan.	47	Ardbrackan, Martry, Rathboyn, and Liscartan.	1st November. 1680
9	Patrick Sleavan. ...	of Staleene, in the Barony of Duleeke.	57	Dunovor and Knockomon.	19th February. 1665
10	Garret Dease. ...	of Moyglare, in the Barony of Deece.	57	Rathregan, Ballymaglassen, Rodanstown, Kilcloone, Balfeighan and Moyglare.	21st Septemb. 1669
11	Peter Dillon. ...	of Baloy, in the Barony of Duleeke.	45	Stamullen. ...	10th August. 1682
12	Edmond mac Kenagh. ...	of Stevanstown, in the Barony of Slane.	53	Slane, Stockallen, Rathkenny, Garlanstown & Fennor.	27th May. 1673
13	Murtagh Carolan.	of Sellersook, in the Barony of Morgallen.	60	Nobber. ...	10th May. 1668
14	Malachias Timulty.	of Smithstown, in the Barony of Duleeke.	37	Moorchurch, & Julianstown.	17th March. 1692
15	John Reily. ...	of Foardstown, in the Barony of Moyfenragh.	62	Rathcour and Rathmullian.	21st Septemb. 1666

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Clonene, Co. of West-Meath.	Patrick Plunket, Tit ^r Bp. of Meath.	
at Dublin. ...	Patrick Russel, Tit ^r Bp. of Dublin.	
at Kilkenny. ...	James Whelane, Tit ^r Bp. of Ossory.	
at Concroe, Co. of Monaghan.	from Patrick Tirrel, Tit ^r Bp. of Clogher.	
at Dublin. ...	from Patr. Plunket, Tit ^r Bp. of Meath.	
at Navan. ...	from Patr. Plunket aforesaid.	
at Dunadea, Co. of Kildare.	from Marks Forristall, Tit ^r Bp. of Kildare.	
at Dublin. ...	from Patr. Plunket, Tit ^r Bp. of Meath.	
at Bealis, Co. of Meath.	from Patr. Plunket aforesaid.	
at Lisbon in Portugal.	Don Verissimo de Alancastro, Archbp. of Braga.	
at Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r Primate of Ireland.	
at Dublin. ...	Patrick Plunket, Tit ^r Bp. of Ardagh.	
at Kilkenny. ...	from Jam. Whelane, Tit ^r Bp. of Ossory.	
at Dublin. ...	Patrick Plunket, Tit ^r Bp. of Ardagh.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
16	John Tyrrell. ...	of Athcarn, in the Barony of Duleeke.	50	Duleeke. ...	18th Aug. 167
17	Marks Plunket. ...	of Killskeare, in the Barony of Kells.	37	Killskeare, Diarmore, and Clonibreny.	18th Jan. 1687
18	Michael Plunket.	of Ratoath, in the Barony of Ratoath.	52	Ratoath and Rathbeggan.	20th October. 1674
19	James Cormuck.	of Phillpotstown, in the Barony of Navan. ...	48	Moymet, Tullohogue, Clonmadduffe and Killcooly.	29th June. 1678
20	Phillip Ryley. ...	of Mooretown, in the Barony of Slane.	55	Mounknewtowne and Grangeeth.	4th October. 1674
21	Oliver Nugent. ...	of Danistown, in the Barony of Skreen. ...	55	Ballymagarvy, Danistown, Kentstown, Brownstown, and Painstown.	18th April. 1667
22	Mich. White. ...	of Cultunner, in the Barony of Deece. ...	47	Dunsaghlín, Knockmark and Cullmullen.	1st September. 1679
23	James Carey. ...	of Myrath, in the Barony of Lyme.	40	Kildalky. ...	1st September. 1690
24	John Hoyer. ...	of Moydrum, in the Barony of Moyfenragh.	57	Castle-Jordan, Ballyboggan, and Clonard.	1st February. 1676
25	Edm. Lynch. ...	of Hartstown, in the Barony of Demyfore.	53	Killalla. ...	1st September. 1676
26	Thom. Betagh. ...	of Sinsellstown, in the Barony of Skreen.	54	Arkmulcan. ...	29th June. 1696
27	Lawr. Plunket. ...	of Dowth, in the Barony of Slane.	54	Dowth. ...	17th March. 1681
28	Franc. Hughes. ...	of Gormanstown, in the Barony of Duleek.	51	Ballygart. ...	10th March. 1677
29	Thomas Teeling.	of Grange, in the Barony of Morgallion.	47	Castletown, Killpatrick, St. Peter's, Kilsheeny and Knock.	20th April. 1677

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Dublin. ...	Marks Forristall, Tit ^r Bp. of Kildare.	
at Madrid in Spain.	from Cardinal Savus Milinus, Nuncius Apostolicus.	
at Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r Primate of Ireland.	
at Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	
at Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r Primate of Ireland.	
at Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	
at Lisbon in Portugal.	from Christopher Almada, Bp. of Martiria in Portugal.	
at Leitmeritz in Bohemia.	from Laislaus Staremburg, Bp. of Leitmeritz.	
at Gaunt in Flanders.	Nicholas Frence, Bp. of Fernes.	
at Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	
at Cork. ...	John Slyne, Tit ^r Bp. of Cork.	
at Cregine, Co. of Gallway.	Thady Keogh, Tit ^r Bp. of Clonfert.	
at Cregine, Co. of Gallway.	Thady Keogh aforesaid.	
at Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r Primate of Ireland.	

No	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
30	Edmond Gallahor.	of Sinoigne, in the Barony of Duleek.	36	Tincoole. ...	17th March, 1692
31	James Reily. ...	of Lobinstown, in the Barony of Slane.	54	Sudden, Kille-roy, and Michellstown.	6th June, 1678
32	Franc. Lynagh. ...	of Umberstown, in the Barony of Moyfenragh.	44	Larrachor, Drumlagan, Gallow, and Agherpallis.	20th May, 1686
33	Owen Smith. ...	of Cornolmaffe, in the Barony of Moygallen.	57	Iniskeen. ...	18th April, 1671
34	Patrick Allen. ...	of Donoghmore, in the Barony of Ratoath.	36	Donaghmore.	23rd Decemb., 1692
35	Jam. Lestrangle. ...	of Athboy, in the Barony of Lime.	40	Rathmore. ...	18th May, 1687
36	William Cullenan, <i>alias</i> Gullivan.	of Castletown, in the Barony of Lime.	44	Athboy. ...	20th May, 1684
37	Hugh Brady. ...	of Dulane, in the Barony of Kells.	52	Dunlane and Logher.	26th May, 1678
38	Patrick mac Cullin.	of Athlumny, in the Barony of Skreene.	77	Athlumny. ...	October, 1646
39	Patrick Smith. ...	of Kells, in the Barony of Kells.	48	Kells, Bury, Girly, and Moyagher.	18th Septemb., 1684
40	Andrew Matthews.	of Randalstown, in the Barony of Kells.	40	Donoghpatrick, Teltown, and Kilberry.	27th Septemb., 1691
41	Malachy Casey. ...	Galtrim, in the Barony of Deece.	36	Galtrim, Killmore, Dirpatrick, and Kiltate.	18th August, 1692
42	Patrick Curtis. ...	Haymontown, in the Bar. of Duleeke.	44	Ardath and Clonalty.	17th Septemb., 1683
43	Hugh Smith. ...	Ratumnoa, in the Barony of Kells.	50	Moynalty and Newtown.	26th July, 1681

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Kilkenny. ...	James Whelane, Tit ^r Bp. of Ossory.	
at Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	
at Tuy in Galicia, in Spain.	from Dildefensis Galaz Terrore, Bp. of Tuy.	
at Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r Bp. of Armagh.	
at Carrignashure, Co. of Tipperary.	from James Whelane, Tit ^r Bp. of Ossory.	
at Kilkenny. ...	James Whelane, aforesaid.	
at Fraine, Co. of Meath.	Patrick Tyrrell, Tit ^r Bp. of Clogher.	
at Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r Primate of Ireland.	
at Macklin, in Flanders.	from James de Boane, Archbp. of Mecklin.	
at Fraine, Co. of Meath.	Patrick Tyrrel, Tit ^r Bp. of Clogher.	
at Lisbon, in Portugal.	Don Verisimo de Alincastro, Archbp. of Braga.	
at Kilkenny. ...	James Whelane, Tit ^r Bp. of Ossory.	
at Creggin, Co. of Gallway.	Thady Keogh, Tit ^r Bp. of Clonfert.	
at Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
44	John Smith. ...	Dunsany, in the Barony of Skreene.	50	Killeen, Dunsane, Kilmessan, Scurlockstown, Tribly, Balsoone & Assey.	10th Septemb. 1685
45	Farrel mac Kenna.	Irishtown, in the Barony of Duleeke.	34	Piercetown. ...	24th Septemb. 1692
46	John Drake. ...	of Drakerath, in the Barony of Kells.	48	Staholmog, Kilbeg, Robertstown, and Emlogh.	26th March. 1678
47	Nicholas Plunket.	of Dunboyn.	36	Grenogne. ...	23rd Decemb. 1695
48	John Tyrrel. ...	of Newhaggard, in the Barony of Moyfenragh.	52	Trim, Trimblestown, Drimdaly, Cloony upon Boyn, and Newtown.	9th June. 1676
49	Edmond Carrolane.	Muffe, in the Barony of Morgallan.	41	Cruicetown. ...	24th Decemb. 1697
50	Thomas Coleman.	of Riverstown, in the Barony of Duleeke.	44	Abby Parish of Duleek.	21st Septemb. 1683
51	Owen Scally ...	of Old Castle, in the Barony of Demifore.	56	Old Castle, Loghcrew, and Moylagh.	24th June. 1676
52	Edmond Gargan.	Staholmog, in the Barony of Kells.	36	Clongill. ...	19th July. 1696
53	Charles Reily. ...	of Brenanstown, in the Barony of Skreen.	50	Mountown, Dowdstown, Killcarne, Kilkearin, and Fallistown.	26th October. 1684
54	William Warren.	of Churchtown, in the Barony of Navan.	50	Churchtown. ...	24th Septemb. 1683
55	Nicholas Mullygan.	of Shamboa, in the Barony of Navan.	55	Rattaine. ...	25th Novemb. 1672
56	Bryan Callin. ...	Dunmoa, in the Barony of Morgallan.	55	Dunmoa. ...	16th October. 1676
57	James Plunket. ...	Ballymacad, in the Barony of Demifore.	26	Killeagh. ...	14th April. 1701

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Lisbon in Portugal.	Don Verissimo de Alancastro, Archbp. of Braga.	
at Kilkenny. ...	James Whelan, Tit ^r Bp. of Ossory.	
at Emlogh, Co. of Meath.	Oliver Plunket, Tit ^r Primate of Armagh.	
at Rome. ...	Gasper Carpineus, Bp. of Albano.	
at Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r Primate of Ireland.	
at Ballyong, Co. of Gallway.	Murtagh Donnelan, Tit ^r Bp. of Clonfert.	
at Cregine, Co. of Gallway.	Thady Keogh, Tit ^r Bp. of Clonfert.	
at Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	
at Bollinleogue, Co. of Gallway.	Murtagh Donnelan, Tit ^r Bp. of Clonfert.	
at Fraine, Co. of Meath.	Patrick Tirrel, Tit ^r Bp. of Clogher.	
at Kilkenny. ...	James Whelan, Tit ^r Bp. of Ossory.	
at Rosmaka, Co. of Lowth.	Oliver Plunket, Tit ^r Primate of Ireland.	
at Dunmore, Co. of Down.	Daniel Mackey, Tit ^r Bp. of Dromore.	
at Cork.	John Sleyne, Tit ^r Bp. of Cork.	

County of Monaghan. } A LIST of the Names of the Popish
of the Peace held at *Monaghan*, in and
were since Return'd up to the *Council*
ment, Intituled, "*An Act for Registering*

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Bryan mac Cabe.	Gardugh.	... 57	Aghnamullin.	1669
2	Dionisius mac Guin.	Edingilrevy.	... 58	Dunmogne. ...	1669
3	Bryan mac Mahan.	Tavish.	... 55	Tollicarbill. ...	1672
4	Patrick Cassy. ...	Mullaghlost. ...	58 <small>or there- about</small>	Maherchuny & Killany.	1670
5	Patrick Duffy. ...	Cabragh. ...	57	Killmore and Drom-snall.	1670
6	Bryan mac Mahon.	Knockbally-rony.	55	Tydawnell. ...	1673
7	James mac Kena.	Dromdrishton.	57	Lower Parish of Eregill.	1673
8	John Trenor. ...	Dunmadiegan.	52	Eregill. ...	1677
9	Arthur Connally.	Duaghs. ...	52	Donagh and Tyhallon.	1676
10	Con mac Mahan.	Killimagh. ...	45	Killivan and Curin.	1684
11	James Duffy. ...	Legnacreave.	44	Rechwallis. ...	1684
12	James Duffy. ...	Thandragee. ...	64	Monaghan. ...	1666

Parish Priests as they are Register'd at a General Sessions for the said County, the Thirteenth day of *July*, 1704, and *Office in Dublin*, pursuant to a Clause in the late Act of Parlia-
the Popish Clergy."

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Dublin, Co. of Dublin.	from Patrick Plunket, Popish Bp. of Meath.	Redmund mac Cabe, of Corrygaldrat, in the said Co. Yeoman, 50 <i>l</i> . Hugh mac Mahan, of Aghneskive, in the said Co. Yeoman, 50 <i>l</i> .
at Dublin, Co. of Dublin.	from Patrick Plunket, Popish Bp. of Meath.	Francis Duffy, of Monaghan, in the said Co. Yeoman, 50 <i>l</i> . Bryan Brenan, of Pollans, in the said Co. Yeoman, 50 <i>l</i> .
at Ard-Patrick, Co. of Lowth.	by Oliver Plunket, Popish Primate of Ireland.	Owen Duffy, of Drunlankill, in the said Co. Yeoman, 50 <i>l</i> . Patrick mac Mahan, of Enagh, in the said Co. Yeoman, 50 <i>l</i> .
at Rossmacare, Co. of Lowth.	by Oliver Plunket, Popish Primate of Ireland.	Patrick Duffey, of Benmore, in the said Co. Yeoman, 50 <i>l</i> . Owen Duffy, of Cornacreeve, in the said Co. Yeoman, 50 <i>l</i> .
at Dublin, Co. of Dublin.	from Pat. Plunket, Popish Bp. of Meath.	Roger mac Mahan, of Mullynavanock, in the said Co. Yeoman, 50 <i>l</i> . Bryan Luchoran, of Monaghan, in the said Co. Yeoman, 50 <i>l</i> .
at Ard-Patrick, Co. of Lowth.	from Oliver Plunket, Popish Primate of Ireland.	Phellim Cormally, of Edenbroue, in the said Co. Yeoman, 50 <i>l</i> . Phillip mac Ardle, of Monaghan, in the said Co. Yeoman, 50 <i>l</i> .
at Ard-Patrick, Co. of Lowth.	from Oliver Plunket, Popish Primate of Ireland.	Patrick mac Kena, of Mullynacuske, in the said Co. Yeoman, 50 <i>l</i> . Patrick mac Kena, of Killsahaven, in the said Co. Yeoman, 50 <i>l</i> .
at Concrow, Co. of Monaghan.	from Patr. Tyrall, Popish Bp. of Clogher.	John Trenor, of Cloghnart, in the said Co. Yeoman, 50 <i>l</i> . Patrick mac Geogh, of Jonynnumery, in the said Co. Yeoman, 50 <i>l</i> .
at Ard-Patrick, Co. of Lowth.	from Oliver Plunket, Popish Primate of Ireland.	Phellim Connally, of Edenbroue, in the said Co. Yeoman, 50 <i>l</i> . Edmond Hughs, of Middletown, in the said Co. Gent., 50 <i>l</i> .
at Fraine, Co. of Meath.	from Patr. Tyrell, Popish Bp. of Clogher.	Thorlough mac Guire, of Killymnagh, in the said Co. Yeoman, 50 <i>l</i> . Roger O'Cahan, of Lattroe, in the said Co. Yeoman, 50 <i>l</i> .
at Frinne, Co. of Meath.	from Patr. Tyrell, Popish Bp. of Clogher.	Phillip mac Ardle, of Monaghan, in the said Co. Yeoman, 50 <i>l</i> . Thorlough Duffy, of Monaghan, in the said Co. Yeoman, 50 <i>l</i> .
at Dublin, Co. of Dublin.	from Pat. Plunket, Popish Bp. of Ardagh.	Phillip mac Ardle, of Monaghan, in the said Co. Yeoman, 50 <i>l</i> . Thurlaugh Duffy, of Monaghan, in the said Co. Yeoman, 50 <i>l</i> .

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
13	Thorlagh Duffy.	Duhalett.	44	Cluntibritt.	1677
14	Bryan Hullen. ...	Corduffkelly.	60	Maghross.	1668
15	Thorlaugh Connally.	Diruntidygan.	58	Clowness.	1669
16	Phillip Biggan. ...	Lattnamard.	61	Gollinner.	1666
17	Owen Mulligan.	Tullycullow.	56	Minknow	1668

Queen's-County. { A LIST of Names of the Popish Parish Peace held for the said *Queen's-County*, at Return'd up to the *Council-Office* in *Dublin*, "An Act for Registering the Popish Clergy."

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Connell Moore. ...	Iron-Mills, in the Barony of Cuttenagh.	59	Tulore, Disert, Galen and Clonkeen, now and for 28 years past.	1666
2	Kedagh Dun. ...	Russinflugh, part of Cappard in the Barony of Tino-hinch.	59	Rossinolis, Rerymore, Castlebrack, & Killmanman, ever since 1678.	1669
3	Bryan Moore. ...	Ballinagawle, in the Barony of Slemaregagh.	49	Killaban, Grange-shruill, and Slety, now and for 18 years past.	1678
4	John Danelly. ...	Imoe, in the Barony of Portnehinche.	53	Cullbacher and Lea, 29 years.	1675
5	John Cassin. ...	Castletown, in the Barony of Upper Ossory.	48	Offarrellan, Aghaboe, Kildelligg and Kyle.	1678

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Concrow, Co. of Monaghan.	from Pat. Tyrell, Popish Bp. of Clogher.	James mac Ardle, of Larbagh, in the said Co. Yeoman, 50l. Patrick Gernon, of Casseshane, in the said Co. Yeoman, 50l.
at Dublin, Co. of Dublin.	from Pat. Plunket. Popish Bp. of Ardagh.	Patrick Duffy, of Carigatiduff, in the said Co. Yeoman, 50l. Patrick mac Mahon, of Inagh, in the said Co. Yeoman, 50l.
at Dublin, Co. of Dublin.	from Pat. Plunket, Popish Bp. of Ardagh.	Arthur Ennos, of Aghnehowly, in the said Co. Yeoman, 50l. Francis Foster, of Dromrest, in the said Co. Yeoman, 50l.
at Dublin, Co. of Dublin.	from Pat. Plunket, Popish Bp. of Ardagh.	Phillip mac Ardle, of Monaghan, in the said Co. Yeoman, 50l. Phillip Duffy, of Carichnoranin, in the said Co. Yeoman, 50l.
at Dublin, Co. of Dublin.	from Pat. Plunket. Popish Bp. of Meath.	Phillip mac Ardle, of Monaghan, in the said Co. Yeoman, 50l. Thorlaugh Duffy, of Monaghan, in the said Co. Yeoman, 50l.

Priests as they are Registered at a General Sessions of the *Maryborough*, the Thirteenth day of *July*, 1704, and were since pursuant to a Clause in the late Act of Parliament, Intituled,

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
in Dublin. ...	Patrick Plunket, Bp. of Meath.	Henry Toole, of Loga Currin, in the said Co. Gent. John Russel, of Castlewood, in the same Co. Gent.
at Navan. ...	Patrick Plunket. Bp. of Meath.	Bryan Dunn, of Corbally, in the Barony of Tinehinch, Gent. Roger Conrahy, of Skerry, in the said Barony, Farmer.
at Cloghilla, Co. of Kilkenny.	James Phelan, Lord Bp. of Ossory.	Theobald Denn, of Killebban, Gent. Thomas Muleahill, of Doonane, Gent.
at Dundalk.	Dr. Plunket.	Daniel Byrne, of Tymoge, Esq. Martin Scurlog, of Raheene-managh, Gent.
at Kilkenny.	James Phelan, Lord Bp. of Ossory.	Daniel Fitz-Patrick, of Killenure, Farmer. Dennis Dullany, of Crannagh, Farmer.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
6	Kedagh Moore. ...	Corbally, in the Barony of Ballyadains.	59	The united Parishes of Ballyadams, Fonestown, Tully, Clopook, Tecalin, and Rathasbug, now and for 24 years.	1674
7	Derby Malone. ...	Carrignepark, in the Bar. of Mariborough.	53	Borish, Straboe, Disert, Kiltale, and Kilcolmanbane, in or about the 1st of November, next after the conditions of Lymerick and ever since.	1678
8	Dennis Cassin. ...	Errell, in the Barony of Upper Ossory.	56	Radowny, Donoghmore, Culekery and Skeirk.	1683
9	James Dwigin. ...	Downe, in the Western Division of Mariborough Barony.	50	The United Parishes of Clonenagh and Cloneheen, in April 1690, and ever since.	1677
10	Roger Moore. ...	Garrans, in the Barony of Stradbally.	62	Moyany, Oghmall, Tymog, Corclone and Fossy, for 32 years past.	1652
11	John Brady. ...	Shanganagh, in the Barony of Ballyadams.	28	Tankerdstown.	1697
12	Patrick Phelan. ...	Aghaboe, in the Barony of Upper Ossory.	31	Aghaboe, Kiltermogh, and Bordwell.	1701
13	John mac Allin. ...	Imoe, in the Barony of Portneinch.	50	Killeney, seven years past.	1674
14	Edmond mac Ginis.	Ballinrohin, in the Barony of Slemaregagh.	47	Killeshin, now and since November, 1691.	1681
15	Hugh Trener. ...	Cullihill, in the Barony of Upper Ossory.	50	Aghama, Cart, Killeney and Dorrow.	1683

Com. Roscomon. { A LIST of the Names of the Popish Parish Priests the said County at Roscomon, on the day Dublin, pursuant to a Clause in the late Act of

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Miles Sercoyd. ...	of Abbyboyle.	53	Parish of Boyle.	1676

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
in Kilkenny.	by James Phelan.	Henry Toole, of Loga Currin, Gent. Theobald Denn, of Killebban, Gent.
at Bilina, Co. of Kildare.	Lord Marcus Forstall, Bp. of Kildare.	Lewis Dunn, of Ine, Farmer. Edward Gray, of Mariborough, Merchant.
at Kilkenny.	James Phelan, Lord Bp. of Ossory.	Conly Cashin, of Templequane, Farmer. Patrick Phelan, of Ballinrawly, Farmer.
in Garrickin. ...	James Phelan, then Lord Bp. of Ossory.	Patrick Kinin, of Roskelton, Gent. Henry Brereton, of Cooppanarrow, Gent.
in Liege. ...	Johannes Blavier, Suffragan of Liege, in Germany.	Thomas George, of Ballycoolin, Gent. William Meale, of Ballykilcavan, Gent.
at Cork. ...	John Baptista Slyne, Tit. Bp. of Cork.	Richard Keating, of Shanganaghmore, Farmer. Edmond Keating, of the same, Farmer, <i>sol.</i>
at Ballyboge.	Murtogh Donnellan, Bp. of the Diocess of Clonfert.	Kinny Kinin, of Aghaboe, Farmer. Dennis Bourk, of Scaleigh, Farmer.
at Ard-Patrick, in the Count. of Lowth.	Dr. Plunket.	Mortogh Brennan, of Boly, Farmer. Morgan Fogerty, of the same, Farmer.
at Portumny, Co. of Gallway.	Thady Koha, Bp. of Clonfert.	Mark Quigley, of Gallyhide, Gent. Theobald Denn, of Killaban, Gent.
at Portumny.	Thady Coghy, Lord Bp. of Clonfert.	Edmond Britt, of Graigevoice, Farmer. George Lapsly, of Straghenarrow, Gent.

as they were Register'd at the General Sessions of the Peace, for of July, 1704, and were since Return'd up to the *Council-Office* in Parliament, Intituled, "*An Act for Registering the Popish Clergy.*"

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Cloonsellit.	Dominick Burke, Bp. of Elphin	William Cummins, of Ballymore; and Charles Carey, of Carrick, Gent.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
2	Terence mac Gragh.	of Callow.	54	Killnamanagh, & part of Tibilime parish	1673
3	Manus mac Morris.	of Killridane.	48	Tibilime Parish.	1671
4	Fargus Digginane.	of Dromdoe.	49	Killbrine Parish.	1677
5	Francis Dillon.	of Cloontowart.	45	Killrodane.	1684
6	Laughlin mac Manus.	of Carrowbeg.	45	Killronan Parish	1684
7	Hugh mac Dermott.	of Knocknacrew.	52	Ardcarne Parish	1675
8	Phillip Higgins. ...	of Athleague.	35	No Parish. ...	1697
9	Thady Murry. ...	of Glory. ...	50	Tunma Parish.	1684
10	Farrel Berne. ...	of Knockroe. ...	56	Killoola and Eastet-Snow.	1673
11	Wil. Keogh. ...	of Roscomon. ...	45	Roscomon. ...	1685
12	Lawrence Geraghty	of St. John's & Killanvoy.	47	St. John's and Killanvoy. ...	1685
13	Edmond Kelly. ...	of Aghaour. ...	46	Fuorty Parish.	1683
14	Bryan Doyle. ...	of Faghamore.	55	Killtume. ...	1673
15	Nicholas Lea. ...	of Cloonagh.	50	Disert & Laghboy.	1676

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Athleague.	the same Bishop.	Fargus Naughtin, of Athlone ; and William Higgin, of Cartron, Gent.
at Cloonsellitt.	the same.	David Stewart, of Kilridane ; and Dennis Croghan, of Roscomon, Gent.
at Belleeck ...	Patrick Plunket, Tit. Bp. of Meath.	Arthur Lawless, of Ballybryan ; and Robert Lawless, of Clonca.
at Ahaster ...	Dominick Bourk, Bp. of Elphin.	Toby Dillon, Esq., of Cloontowart ; and Redmond Follone, of Killmeve- rane, Gent.
at Ahaster ...	Dominick Bourk, Bp. of Elphin.	James Dillon, of Roscomon ; and Dennis Croghan, of the same, Gent.
at Cloonsellagh.	the same Bishop.	Fargus Naughtin, of Athlone ; and Christopher Kirwane, of Rahe- verin, Gent.
at Ballyluoge.	Dominick Donnellan, Bp. of Clonfert.	James Donell, Esq., of Ros- comon ; and John Kelly, of Athleague.
at Caltragh ...	Dominick Bourk, Bp. of Elphin.	Charles Cary, of Carick ; and William Higgins, of Cartron, Gent.
at Navan. ...	from Pat. Plunket, Bp. of Meath.	William Cumin, of Ballymore, Gent. ; and Dennis Croghan, of Roscomon.
at Caltragh. ...	from Dominick Bourk, Bp. of Elphin.	Dennis Croghan, of Roscomon, Gent. ; and Hector Ross, of the same, Inn- keeper.
at Caltragh. ...	from Dominick Bourk, Bp. of Elphin.	Dennis Croghan, of Roscomon, Gent. ; and Edward Geraghty, of the same, Gent.
Idem.	Idem.	Stephen Ropper, of Castle-Coote ; and Edward Walker, of the same.
at Dublin. ...	Patrick Plunket, Archbp. of Dublin.	Francis Fallon, of Lisgreaghan ; and Hugh Naughtin, of Carrick.
at Loghreagh.	Dominick Bourk, Bp. of Elphin.	Redm. Fallon, of Ballinaban, Gent. ; and Patrick Hynes, of Errickmore.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
16	Ambrose Fallon.	of Clondenagh.	32	Tesacarra. ...	1694
17	Daniel Concannon.	of Grange. ...	48	Cannu. ...	1674
18	Owen Kelly. ...	of Killieghlane.	48	Taghmaconnell	1688
19	Patrick Flyn. ...	of Drome. ...	53	St. Peter's and Drome.	1674
20	Bartholomew Croghan.	of Earghty. ...	49	Athleage. ...	1674
21	James Brennan.	of Phealty. ...	60	Moore. ...	1666
22	Darby Keirne. ...	of Cloone. ...	28	Killcorky. ...	1701
23	Owen Conner. ...	of Teagh. ...	50	Killruane. ...	1676
24	Teige Cornelly. ...	of Coraghnevine	63	Rahara and Killmine.	1673
25	Nicholas Berne. ...	of Ardmore. ...	44	Killickin. ...	1686
26	William Hanley.	of Kiltonghtagh.	60	Clonagormagon.	1674
27	Daniel Gunan. ...	of Creifevollin.	53	Creife and half Clongraufe.	1677
28	Edmond Goromly.	of Killtivine. ...	56	Clontoscart and Killtivane.	1670
29	Roger Brennan. ...	of Montag. ...	38	Shankill and Killmacunsy.	1696

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Killconnell.	Murtagh Donnellan, Bp. of Clonfert.	Redmond Fallon, of Ballynaban, Gent.; and Patrick Hyne, of Errickmore.
at Cong. ...	James Lynch, Titr. Archbp. of Tuam.	Bartholomew Bryan, of Killmore, Gent.; and Laughlin Lea, of Killnagralta.
at Killconnell.	from Thady Keogh, Bp. of Clonfert.	Farragh Naughtin, of Athlone, Gent. Thomas Naughtin, of Thomas- town.
at Killtiscaell.	Dominick Bourk, Bp. of Elphin.	Idem.
at Coraghbegg.	Idem.	Darby Darcy, of Ballybrackbegg; and John Croghan, of Ballyboghan.
at Dublin. ...	Patrick Plunket, Titr. Archbp. of Dublin.	Thomas Naughtin, of Thomas- town; and Dennis Naughtin, of Athlone, Gent.
at Ballylooge.	James Donnellan, Bp. of Clonfert.	Neale mac Laughlin, of Lisma- cola; and Charles Carey, of Carrick.
in Spain. ...	Bishop Inadis.	John Flemming, of Roscomon; and David Stewart, of Killridane.
at Atleage ...	Dominick Bourk, Bp. of Elphin.	Richard Geraghty, of Roscomon; and Daniel Carthy, of Kilcost.
at Gallway. ...	James Lynch, Titr. Archbp. of Tuam.	Daniel Carthy, of Killcost; and William Higgin, of Cartron.
at Clonbarne.	James Lynch, Titr. Archbp. of Tuam.	Patrick Balfe, of Carkon; and Bryan Teige, of Clonoraine.
at Athleage ...	Dominick Bourk, Bp. of Elphin.	Idem.
at Cong. ...	James Lynch, Titr. Bp. of Tuam.	Patrick Balph, of Carkon; and Dennis Croghan, of Roscomon.
at Ballyloagh.	Murtagh Donnellan, Bp. of Clonfert.	George Hynes, of Roscomon; and Neale mac Reighlin, of Lisema- coole.

⁶ Z	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
30	Irill Higgin. ...	of Killinacarr.	53	Elphin. ...	1673
31	John Berne. ...	of Lackan. ...	33	Aghrim. ...	1696
32	Cormuck Keane.	of Srugh. ...	48	Killcoolly, Kil- luckin & Ogilly	1676
33	Patrick Digginnan.	of Cotterglasse.	45	Killtrustan and Dumblin.	1684
34	Thady Gneale. ...	of Cullagh. ...	55	Listinuffy. ...	1676
35	John Eagon. ...	of Cluncagh. ...	44	Cloonfinlagh.	1687
36	Thady Kelly. ...	of Carhine ...	50	Creagh. ...	1691
37	Terence Nary. ...	of Ruane. ...	50	Killglass. ...	1672
38	Farrell Higgin. ...	of Cloonsee. ...	55	Killgeffinn. ...	1696
39	Edm. Conry. ...	of Boyannagh.	41	Killbride and Killgeffine.	1686
40	Patrick Reynolds.	of Cloonefadda.	34	Killmore, half Clooncrauffe.	1696
41	Teige mac Donogh	of Cloonsham- ber.	54	Kilkevine ...	1685
42	Christopher Dillon.	of Slevine. ...	37	Horan and Cloongorman.	1689
43	James Mullruine.	of Castleplunket	60	Basslick ...	1679

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Athleage. ...	Dominick Bourk, Bp. of Elphin.	William Higgin, of Cartron ; and Bryan Teige, of Cloonreane.
at Ballyluogh.	Murtagh Donnellan, Bp. of Clonfert.	Charles Carey, of Carrick ; and Bryan Teige, of Cloonrean.
at Clonsellagh.	Dominick Bourk, Bp. of Elphin.	Thomas Charleton, of Drom- dalph ; and Edmond Kelly, of Ballynesoligh.
at Derrycrauffe.	Idem.	William Divinish of Corry ; and Coll. Keogh, of Colmin.
at Dublin. ...	Arthur Plunket, Tit ^r Archbp. of Dublin.	Georges Hynes, of Roscomon, Gent. ; and William Pitcher, of Stroakestown.
at Athleag. ...	Dominick Bourk, Bp. of Elphin.	Robert Lawlesse, of Clooncagh ; and Thomas Carleton, of Drumduffe, Gent.
at Cregginn. ...	Thady Keogh, Bp. of Clonfert.	Redmond Fallone, of Ballyne- bane, Gent. ; and Thady Naughtin, of Athlone.
at Madesorle.	Dominick Bourk, Bp. of Elphin.	Edmond Kelly, of Ranelogh, Gent. ; and John Hegon, of Killagnameore, Gent.
at Ballyleoge.	Murtagh Donnellan, Bp. of Clonfert.	Darby Darcy, of Ballybridgebagg ; and Richard Geraghty, of Roscomon, Gent.
at Ahaskeragh.	Dominick Bourk, Tit ^r Bp. of Elphin.	Dennis Croghan, of Roscomon ; and Thomas Carleton, of Dromdalph, Gent.
at Ballyleagh.	Murtagh Donnellan, Bp. of Clonfert.	Thomas Carleton, of Drumdalph ; and Edmond Kelly, of Ranelagh.
at Athleag.	Dominick Bourk, Tit ^r Bp. of Elphin.	George Hynes, of Roscomon ; and Edmond Kelly, of Ranelagh, Gent.
at Gallway. ...	James Lynch, Tit ^r Bp. of Elphin.	Thomas Pillsworth, of Roscomon, Gent. ; and Toby Dillon, of Clontowart, Esq.
at Dublin. ...	Patrick Plunket, Primate of Armagh.	Daniel Carthy, of Killcost ; and William Croghan, of Rabreany, Gent.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
44	Loghlin mac Donnagh.	of Fohannagh.	45	Ballintobber, & Dromtemple.	1685
45	Thady Mullretine.	of Ballygarne.	42	Killtelagh. ...	1685
46	Bryan Kelly. ...	of Killbarry. ...	57	Tarminbarry.	1673
47	Nicholas Mulloghry.	of Drumore.	57	part of Kilronane.	1671
48	Carbry Kelly. ...	of Clondea. ...	49	Killmore. ...	1676
49	Dominick mac Dormottroe.	of Killbrannagh.	54	Killordow. ...	1676

Com. Sligoe. { A LIST of the Names of the Popish Parish Priests
for the said County, at *Sligoe*, the Eleventh day
Dublin, pursuant to a Clause in the late Act of

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Lawrence Collin.	Carne. ...	42	Augainlis. ...	About the 20th Decemb. 1685
2	Dennis Kerrigan.	Sligoe. ...	45	St. John's and Caby.	June, 1685
3	Hugh Ternane. ...	Ballentemple...	56	Drumcliffe. ...	June 16th. 1672
4	John Dugan. ...	Kill mac Owen.	53	Kill mac Owen and Killaspickbrown.	September 16th. 1673

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Ahaskeragh.	Dominick Bourk, Tit ^r Bp. of Elphin.	Thomas Naughtin, of Thomas-town ; and Christopher Keirwane, of Raheverine, Gent.
at Kilkenny.	James Phelan, Bp. of Ossory.	Toby Dillon, of Cloontowart, Esq.; and Christopher Kirwane, of Raheverine, Gent.
at Dublin. ...	Patrick Plunket, Tit ^r Archbp. of Dublin	Thomas Cumpton, of Carrow-roagh ; and Christopher Kiervane, of Raheverine, Gent.
at Lowth. ...	Oliver Plunket, Bp. of Armagh.	William Cumins, of Ballymore ; and Lawrence Mulloghry, of Dro-more, Gent.
Clonsellitt. ...	Dominick Bourk, Bp. of Elphin.	Dennis Croghan, of Roscomon ; and Toby Dillon, of Clontowart, Esq.
at Clonsellit.	Idem.	Hugh macDormettroe, of Grange; and William Cumins, of Ballymore, Gent.

as they are Registered at a General Sessions of the Peace held of *July*, 1704, and were since Return'd up to the *Council-Office* in Parliament, Intituled, "*An Act for Registring the Popish Clergy.*"

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Kilkelly ...	from James Wheelan, Tit ^r Bp. of Ossory.	Charles Phillips, of Ogtram, in the Barony of Corren ; and Miles Phillips, of Ballendune.
in Caldrah Pallice, in the Coun. Gallway	from Dominick Burke, Tit ^r Bp. of Elphin.	John Maley, of Sligoe, Merchant, Humphry Griffith, of Calgah.
at Poonsillan, Co. of Roscomon.	from Dominick Burke, Tit ^r Bp. of Elphin.	John Crean and John Mátley, Merchants, of Sligoe.
at Athleage, Co. of Gallway.	from Dominick Burke, Tit ^r Bp. of Elphin.	Mr. William Smyth, Sligoe ; and Mr. Nicholas Smyth, of Knockneshamer.

NOTE.

As it has not been found possible to reprint the Registry, in these pages, without departing in some degree from the form of the official list as originally published, it will probably be considered desirable that all those points should be distinctly indicated in which the reprint differs in any respect from the original publication.

These, then, are the following :—

1st. In the original list, the age of each Parish Priest is indicated in words, thus :—“*Sixty-five years.*” I have adopted the more compendious form of using merely figures, thus—65.

2nd. In the column recording the date of ordination, a form somewhat shorter than that of the original has been adopted, in several instances. Thus, in the lists of several counties, the words, “*Anno,*” or “*in the Year,*” or “*received Orders in the Year,*” or “*received Orders of Priesthood,*” are prefixed, in the original, to each entry in the sixth column. I have deemed it unnecessary to reproduce those formal expressions. So also in some cases where the day of the month is mentioned, I have used the more compendious form—4th, 16th, 21st, &c.,—instead of the fuller forms of expression—“the fourth,” “sixteenth,” “one and twentieth,” &c.,—which are used in the original.

3rd. When the name of the county is entered thus, “*in the County of Dublin,*” I have omitted the words “*in the,*” except in those cases where the county alone is recorded without any more precise reference to the place of ordination.

4th. The following abbreviations of words have been employed :—Archbp. or Abp. for Archbishop, Bp. for Bishop, Tit* for Titular, Co. for County. All other abbreviations which occur, are reproduced from the original.

5th. Except in the case of the first list—that of Antrim—I have omitted the signature which, in the original publication, stands in precisely the same form at the end of each of the lists.

6th. In the lists of the Counties of Galway and of Meath, I have omitted the word “Parish” or “Parishes,” either of which is in the original subjoined to each entry in the fifth column.

No other changes have been made. Considering the official character of the publication with which I had to deal, I have not felt myself at liberty to fill up the occasional blanks, or to correct any of the numerous misprints which occur in it.

W. J. W.

NOTICE OF BOOK.

*An Exposition of the Gospels—St. Matthew and St. Mark—
By the Most Rev. Dr. MacEvilly, Bishop of Galway, and
Apostolical Administrator of Kilmacduagh and Kilfenora.
(Dublin: W. B. Kelly, 8, Grafton-street. 1876).*

WE feel no diffidence in saying that no book has appeared in this country for a very considerable time, of more general interest, or of more practical usefulness than Dr. MacEvilly's Exposition of the Gospels of St. Matthew and of St. Mark. We do not except even the Exposition of the Epistles of St. Paul and of the Catholic Epistles, published by the same learned and lucid author. We are aware that the latter work was received on its first appearance with singular favor by the general public, but more particularly by those who were best qualified to appreciate its worth.

We know, too, that the favor with which it was at first received, so far from lessening by the lapse of time, has, on the contrary, gone on increasing as successive editions have appeared. It was a source of wonder how the president of a large diocesan college, and at the same time a professor who was known to be most assiduous and painstaking in teaching not one, but several, classes, could find time to complete a work requiring in its preparation so much time—so much trouble—such accurate and extensive erudition.

But the observant will wonder still more how one who governs the Diocese of Galway with undoubted zeal and unwearying fidelity, and who, in addition, acts as Apostolic Administrator of two distant and populous Sees, could find time to write and to prepare for the Press the truly learned work which is the subject of this notice.

In literature as well as in the works of art, we are apt to overlook, or at least to undervalue, the labor of the author and of the artificer. We read with no other feeling than that of pleasure what some author has written, if not with pain, at least at the expense of much intellectual and physical wear and tear. In the same way we admire an ingenious piece of mechanism, without ever thinking how many hands and how many minds were laboriously employed in bringing it to such variety of detail, combined with perfection of performance.

It is only those who have devoted serious attention to the study of the Sacred Scriptures who can appreciate at their proper value the careful study and successful industry ex-

pendent in producing such an Exposition as that now given to us by Dr. MacEvilly. Let any of our clerical readers recall the days, if not the weeks, of hard study it occupied during his college course, to master—imperfectly, as it must have been—the meaning of the First Chapter of St. Matthew's Gospel, and then he can form some idea of the labor involved in not only studying with greater diligence the entire Gospel of St. Matthew and of St. Mark, but also in writing, re-writing, and arranging the matter so studied for publication. It is only a deep sense of the sacredness of the toil, and of the greatness of the want to be supplied, that could have carried a man, otherwise so much occupied by very arduous duties, through the mental and physical exertion involved in the production of so valuable, but so difficult, a work.

To Dr. MacEvilly, therefore, we beg to tender our very grateful acknowledgments. We are not surprised at the rapid sale, which best expresses the general approval of his learned Exposition. We venture to say that this book will be more extensively read than even his Commentary on the Pauline and Catholic Epistles. The reason is, that many who would experience a serious difficulty in following the sublime argument of St. Paul in his Epistles, will feel no trouble in comprehending the simple truths enunciated by our Divine Lord in the Gospels.

Then, again, the circumstances connected with the birth of our Redeemer—the incidents of His early life—the retirement of Nazareth—the history of His public ministry—His miracles—His parables—His different discourses, particularly the Sermon on the Mount—the institution of the different Sacraments—the history of His Passion, Death, and Resurrection—all these come home to the general reader with more personal and attractive interest, than the sublime, but often difficult exposition of dogmatic truths found in the Epistles.

Where all is so good it must seem ungracious to refer with special commendation to particular parts. Nor shall we do so. But we may be allowed to refer to the treatment of particular chapters for a different purpose—namely, for the purpose of directing attention to the success Dr. MacEvilly has achieved in different departments.

The chapters we would select are the 1st, the 5th to 7th, and the 26th, of St. Matthew. In the first chapter several intricate questions arise. Different opinions have to be considered—various interpretations have to be sifted, and the more probable one selected. Here, then, is a fair field for testing an author's critical acumen.

From the fifth to the seventh chapter inclusive, we have the Sermon on the Mount, and in its exposition Dr. MacEvilly appears to us to be singularly successful. Let any reader refer to the beautiful exposition of the "Lord's Prayer," chapter vi., *vv.* 9-13, and he will agree with us that Dr. MacEvilly excels in moral dissertations.

Finally, in the 26th chapter of St. Matthew, we have the history of the institution of the Eucharist, and in his exposition of this chapter we find displayed a masterly knowledge of dogmatic theology.

Perhaps it is that in each succeeding generation men imagine the present worse than the generation that has preceded; but surely at no previous time did a book like this seem so much required.

There has been wonderfully rapid progress of late in the cultivation of the arts and sciences. The world is advancing with giant strides in material progress. But in the same proportion it seems to be receding from the knowledge and service of God. If not in our own, at least in neighbouring countries, infidelity is spreading its deadly shade. Now, what is to win the world back again to God? The Gospel of Jesus Christ. Men must become again little children—must come to Him face to face, and hear from His divine lips the lessons of truth and of morality they have forgotten.

In a word, the divine power and efficacy of the Gospel—for it is "the power of God unto salvation to every one that believeth, to the Jew first and to the Greek"—seems under God the only means of bringing men back to their allegiance. It is through forgetfulness or neglect of the Gospel, and of the Gospel truths, that so many have lost all supernatural faith, and have been led to elevate reason, or science, or history, or material progress, or sensual enjoyment, to the place which humble faith ought to hold.

Great, therefore, is the merit, and great will be the reward of those who devote the hours snatched from arduous duties, to the exposition and illustration of these sacred and saving truths. This Dr. MacEvilly has done with signal success. We sincerely wish him the enjoyment of that highest of earthly rewards—the consciousness of having done much to promote the true happiness of his fellow-men, and thereby the greater glory of God.

His Exposition of the Gospels, as well as of the Epistles, shows two things clearly enough. First, that God never intended the Holy Scriptures—difficult as they are to be understood with all the aids that learning, patience, and

prayer can afford—to be the sole Rule of Faith for all men,—learned and unlearned—patient and impatient—saints and sinners. If in many cases, as he himself confesses, their meaning cannot be certainly ascertained by one so gifted, so studious, and so pious, as Dr. MacEvilly unquestionably is, what insuperable difficulties must they not present to those who, like the generality of men, are wanting in these powerful helps for the proper understanding of God's written word.

Secondly, this Exposition, as well as the former one from the same pen, serves to refute—if refutation of so stale a calumny were required—the lying reproach so often cast against the Catholic Church, namely—of keeping the people in ignorance of the Sacred Scriptures.

In conclusion, we have only to express our confident hope that Dr. MacEvilly may continue to enjoy health and strength to enable him not only to complete his promised Exposition of the remaining Gospels and of the Acts of the Apostles, but also to enrich the Sacred literature of our country with other works as solid and as valuable as those with which his name is already inseparably associated.

TO CORRESPONDENT.

We have received during the month, from “A Priest of the Diocese of St. John's, Newfoundland,” a number of liturgical and other questions of great interest, with a request that they should be answered in the RECORD.

For the present, at least, we must ask our reverend correspondent kindly to hold us excused.

The necessity of bringing the *Registry of Irish Parish Priests* to a close within the limits of the current volume of the RECORD, obliges us to devote to the reprint so large a portion of our space that we find it altogether impossible to comply with his request.

[Ed. I. E. R.]

[NEW SERIES.]

THE IRISH ECCLESIASTICAL RECORD.

SEPTEMBER, 1876.

THE DOCTRINE OF EXCLUSIVE SALVATION— UNBAPTIZED INFANTS—*concluded.*

WE have now arrived at the last stage of our inquiry, and we find ourselves face to face with a question, neither less important nor less attractive than any which we have been hitherto considering. From a very early period in the history of the Church, the condition of children who die without Baptism became a subject of deep interest, and of anxious investigation. In his 28th Epistle to St. Jerome, St. Augustine says that for himself it was a question full of doubt and of perplexity. "Cum ad poenas parvulorum ventum est, magnis mihi crede coarctor angustiis, nec quid respondeam prorsus invenio, doce ergo quid sentire quid dicere debeamus." One of the many mysterious consequences of Original Sin, is the absolute necessity of some form of Baptism, for infants as well as for adults, in order to entitle them to the enjoyment of the beatific vision in the kingdom of God's glory. From this very necessity, as we have already seen, St. Augustine, in his controversy with the Pelagians, undertook to prove the fall of our first parents, and the transmission of Original Sin to their posterity. The Pelagians, when hard pressed, introduced a fanciful distinction between the possession of God's Kingdom and the enjoyment of eternal life elsewhere. They admitted the necessity of Baptism for entrance into heaven, yielding to the explicit assertion of our Divine Lord: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God;"¹ but as they denied the doctrine of Original Sin, they maintained that infants dying without Baptism would enjoy eternal life in some place prepared for them outside heaven.

It was reserved for Calvin, Zuinglius, and Bucer, to adopt the error of an obscure heretic named Vincentius, refuted by St.

¹ St. John, iii. 5.

Augustine in his book *De Origine Animæ*,¹ and boldly to deny the necessity of Baptism at least for the children of Christian parents, even though they admitted that such children are born subject to the stain of Original Sin.

There is scarcely any other question on which Protestants are more divided at the present time, than on the necessity and efficacy of infant baptism. But the Catholic Church holds now what she has held from the beginning—what she held in the Councils of Milevis and of Orange in refuting the Pelagians, and what she continued to hold at the Council of Trent in resisting the Calvinists—namely, that Baptism—using the word in its comprehensive sense—is absolutely necessary for all, infants and adults, to enable them to obtain remission of Original Sin, and entrance into God's kingdom.

So far, all Catholics, without exception, are agreed. But there are three kinds of Baptism—(1) Baptism of water, or the sacrament; (2) Baptism of blood, or martyrdom; and (3) Baptism of desire, or an act of perfect love, or of contrition, in which is at least implicitly contained a desire of receiving the sacrament.

In cases of necessity, when the sacrament cannot be received, the Baptism of blood, or of desire, will suffice for the sanctification of an adult. It is certain also, that in case of infants, the Baptism of blood or martyrdom supplies the place of the sacrament, and produces in them the remission of Original Sin.² But as infants are incapable of eliciting acts of love or of sorrow, it is manifest that the Baptism of desire, as ordinarily understood, cannot be applied by them. Cardinal Cajetan, in his commentaries on the third part of the *Summa of St. Thomas*,³ held a singular opinion, according to which the Baptism of desire, understood in a different sense, could still, in cases of necessity, be applied to infants. He maintained, that as under the Law of Nature the faith of the parents, expressed by some sensible sign, and applied for their infants, sufficed for the remission of Original Sin, so also under the New Law, when the sacrament cannot be administered, the faith and prayers of the parents, accompanied by a form of blessing containing an invocation of the Blessed Trinity, may suffice for the sanctification of these infants.

This opinion was, a few years after its publication, formally brought under the notice of the Council of Trent for condemnation, but through the friendly interference of Cardinal Seripandus, the Fathers of the Council abstained from passing any formal censure on it.⁴ But though not condemned by the

¹ Cap. 9 and Lib. iii. cap. 13.

² Ad. art. ii. et iv., quaest. 68.

³ St. Thomas 2, 2, q. 124, art. i. ad. 1.

⁴ Pollav. Hist. Conc. Trid. Lib. 9. cap. 8.

Council, St. Pius V. ordered the opinion to be expunged in all future editions of Cajetan's works. The same view in substance was recently revived by the Abbé Caron, Honorary Canon of Amiens, in a work published at Paris in 1855, but on turning to the *Index Librorum Prohibitorum*, we find the book referred to in the following terms:—"Caron (l'Abbé L. H.)—La vraie doctrine de la S^{te} Eglise Catholique, &c. Decr. 12 Junii, 1856). Auctor laudabiliter se subjecit et opus reprobavit." In the preceding century a novel opinion had been put forward by Gerson in a sermon preached at the Council of Constance,¹ to the effect that we should not despair of the salvation of infants who die without Baptism, as God may supply the want in some manner unknown to us. We should, therefore, pray to God for them. "Who knows," he said, "but God may hear our prayers. This consideration," he adds, "serves to excite the devotion of the parents, and contributes to their consolation when they see some of their children die without Baptism." But, in reply to this gratuitous assumption, Sardagna well observes, that in our desire to be compassionate, we must take care not to wander beyond the limits God has fixed in Scripture and in tradition.² Both Suarez and Sylvius say, that parents should not ask of God that their children may be saved without Baptism—for this would be to ask for something contrary to the law established by God Himself—but they should rather ask, in cases of danger and of difficulty, that God may enable the child to receive this necessary sacrament. In a special prayer the petition of the Church is—"Accipe fervens desiderium famulae tuae N. humiliter supplicantis pro conservatione prolis debilis ut . . . foetus ejus ad hanc lucem veniat incolumis ac sanctae regenerationi servetur."³

Setting aside, then, as untenable these peculiar and isolated opinions, we hold that since the Gospel has been sufficiently promulgated, the sacrament of Baptism, except in case of martyrdom, is absolutely necessary for the salvation of infants. This, therefore, brings us directly to our present inquiry—What, then, will be the future condition of infants who die without having received the sacrament of Baptism?

There is no dogmatic definition of the Catholic Church in which the answer to this question is contained. In the second General Council of Lyons, as well as in the Council of Florence, it was defined: "That the souls of those who die in mortal sin, or in original sin only, immediately descend

¹ *De Nativitate B. V. Mariae.*

² Vide *Mechlin Theol. De Baptismo*, page 157.

³ *Ordo Ministrandi Sacramenta*, p. 40.

into hell, to suffer, however, unlike punishment.”—“*Poenis tamen disparibus puniendas.*”¹ But as we know that in this definition the emphasis is to be placed on the word “immediately,” and as neither Council stated in what the diversity of punishment consists, it is manifest that this decree throws but little light on our present inquiry.² The Church, therefore, gives to her theologians ample scope in the discussion of this as of so many other free questions. Her motto is—“*In necessariis, unitas; in dubiis, libertas; in omnibus, caritas.*” And, accordingly, as might be expected, while we find a considerable variety of opinions amongst theologians, there are some points on which all are agreed. 1st—All hold that unbaptized, infants are for ever excluded from the kingdom of heaven; 2ndly—That they will not enjoy the beatific vision outside heaven; 3rdly—That, in common with adults, they will arise and be assembled for judgment on the last day; and 4thly—That after the general judgment there will be but two states—a state of supreme felicity and a state of damnation.

The whole question, therefore, resolves itself into this consideration—In what does damnation consist in the case of unbaptized infants? Damnation is a state of existence admitting of many degrees differing widely one from the other. (1). Its most deplorable form is found in the condition of the reprobate, who, in the prison of hell, together with the *negative* pain of loss, suffer *positive* pains of mind and of body—the worm that never dies, and the fire that is never extinguished—of which we can form no adequate conception. (2). Again, it may consist in the *positive* pain of loss, that is, in the consciousness of having lost God, the supreme Good, but without any sensible or corporal pain. (3). Or it might be limited to a *negative* pain of loss, that is, a deprivation of the beatific vision without a consciousness of the loss sustained. (4). Or, finally, it may admit of a plenitude of natural happiness, including a natural knowledge and a natural love of God.

No one has ever maintained that unbaptized infants suffer the same punishment as the reprobate. The judgments of God are proportioned to the good or evil deeds of men:—“As much as she hath glorified herself in delicacies, so much torment and sorrow give ye to her.”³

But it cannot be denied that some theologians, and many of the Latin Fathers, following St. Augustine, held, that unbaptized infants suffer in hell the *positive* pain of loss together with some small amount of sensible or bodily pain. To this opinion St. Augustine seems to have inclined, owing, no doubt,

¹ *Hard. Coll. Concil.* tom. vii., coll. 695, et in Lit. Unionis.

² See PERRONE, *De Deo Creatore*, art. iv., par. 809. ³ *Apoc.*, cap. xviii., v. 7.

to his desire thereby to combat more effectively the Pelagian error. Still he believed that the corporal sufferings of these infants would be very light. "The mildest pain of all," he writes, "will be that of those who have added no actual transgression to the Original sin which they have inherited."

St. Bonaventure undertakes to interpret the words of St. Augustine, so as to bring them into conformity with the common opinion of theologians, exempting such infants from all corporal punishment. It is true, no doubt, that in a work, written at a later period of his life, St. Augustine says, that whatever kind or degree of punishment they suffer, existence in their present state is for them preferable to non-existence. Nor, on more mature consideration, would he determine either the quality or quantity of their sufferings. "Quæ, qualis, et quanta sit [eorum poena] definire non possum, non tamen audeo dicere quod eis ut nulli essent quam ut ibi essent, potuis expediret."

Antoine² explains St. Augustine—and other Fathers, when they speak of unbaptized infants being condemned to hell, to refer to hell, not as a place of corporal punishment, but simply as a place of detention. That these children are free from all pain of sense is, he says, an opinion held by all theologians, at least since the thirteenth century.

St. Bonaventure says the opposite is held only by a few. Vasquez says: "It is not only the more common, but it is the true opinion, that these children suffer no other punishment except the pain of loss—that is, deprivation of eternal felicity."³ So also Suarez, Bellarmine, Ferraris, Billuart, Becanus, Lessius, with indeed the "universa Schola Theologorum," as Bellarmine remarks. Dr. Murray, in his very learned and comprehensive work, *De Ecclesia*, says:—"This opinion appears to us, not only on account of the authority of theologians, but also, and indeed much more, on account of the solid reasons they advance in its favor, most probable, nay, morally certain."⁴

We may believe therefore, with all confidence, that infants dying without Baptism are free from all physical suffering—from all pain of sense. But are these infants also exempt from mental suffering? Do they know and grieve for the infinite happiness they have lost in being excluded from heaven, and in being for ever deprived of the sight and

¹ *Contra Julianum*, Lib. v., c. xi. St. Alphonsus, in his *Moral Dissertations*, mentions our own countryman, Florence Conry, amongst those who held the opinion of St. Augustine.

² *Dog. Theol. de Peccatis*, art. v., sect. iv.

⁴ *Tract. De Ecclesia*, vol. i., page 76.

³ In I, 2, D. 134, n. 6.

of the love of God? Are they dethroned princes, wandering in a foreign land, and ever looking with longing eyes and aching hearts towards the pleasant hills and lofty towers of their native land? Or, on the other hand, are they children quite content in their present position, either because they have never heard of their father's fall, or because, although knowing that they have been deprived of a glorious inheritance, they fully conform their wills to the dispensations of an all-wise Providence? These are questions on which theologians are divided. Bellarmine, Antoine, and some few others, seeing that these infants will be present at the general judgment, believe that they must know, and knowing, must grieve for, the supernatural happiness forfeited by their first parents' fall, and by the unfortunate circumstances of their birth, or of their blighted lives.¹ But the weight of authority is certainly on the other side. St. Bonaventure, Scotus, Suarez, Vasquez, St. Thomas, Billuart, and a host of other eminent theologians, maintain that these infants have to endure neither physical nor mental suffering—no vain regrets—no longing desires for a higher or happier state of existence. Some, with Cardinal Gousset,² think it more probable that these infants are entirely ignorant of the supernatural happiness which they have lost by Original Sin, as it could be known only by Faith; while many others believe that they know full well their true condition—or at least will know it after witnessing the General Judgment, but still, owing to the merciful arrangement of God's providence, they can conform their minds to God's will, and bless His goodness which has preserved them from the fiery pit.³ It seems, then, much more probable that they are exempt from all pain of mind as well as of body.

But Catholic theologians go farther, and maintain on strong and solid grounds—both intrinsic and extrinsic—that these infants, besides this exemption from all pain, enjoy, in addition, all the natural felicity that is suitable to their state; and moreover, that they know and love God with a natural knowledge and affection. This opinion is strongly supported by authority. It is the opinion of St. Thomas, who says, “*Deo conjunguntur per participationem naturalium bonorum et ita etiam de ipso gaudere poterunt naturali cognitione et dilectione.*” It is the opinion of St. Bonaventure, of Peter Lombard, of Scotus, of Suarez, and of Lessius. Cardinal Cajetan and Cardinal Sfondratus, with Jerome Savonarola, and Cathar-

¹ All that is said of infants applies equally to those who die at any time before the use of reason is attained; and also to those who are permanently insane.

² *Theol. Dog.* tom. ii., p. 98.

³ Vasquez says: “*Ille namque miris et inexplicabilibus modis ita disponere potest eorum affectum ut nullam inde percipiant tristitiam.*”

inus, hold it. Amongst the Fathers, St. Gregory Nazianzen and St. Gregory of Nyssa are quoted in its favor.

The action of the Holy See in reference to this opinion seems to many to afford a strong proof in its favor. For in 1697 Bossuet, with four other French bishops, presented a petition to Innocent XII., praying for the condemnation of a work published the preceding year by Cardinal Sfondratus, in which the following proposition was found: "Parvulos quod attinet, qui sine Baptismo discedunt, coelesti quidem regno quasi paternae culpae reos nec expiatis exclusit, non exclusit tamen naturalibus bonis-beatitudine scilicet naturali."

The matter was referred to a select number of theologians, but no condemnation was ever published. Again, Pius VI. condemned a proposition in which this opinion was rejected as coinciding with the Pelagian error.¹

We cannot close this paper and conclude our inquiry more appropriately than by quoting the words of a great theologian and master of the spiritual life, giving a vivid picture of the part these children shall play in the greatest of this world's dramas when the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God,² and obey the Archangel's trumpet summoning all the children of Adam to the General Judgment.

"They shall be gathered together in one place, but separated from the wicked as having a destiny different from theirs. They shall see the majesty of the Judge and adore Him. They shall see the assembly of the saints and of the wicked, of whose good and bad works they shall have a knowledge. They shall hear the sentence of the Judge pronounced on both, and shall rejoice that they are not amongst the wicked. They will give thanks to God, for having snatched them away before coming to the use of reason, inasmuch as the immense majority of them, especially the children of unbelievers, would otherwise have incurred the same damnation. They will not, therefore, murmur against God, but will feel themselves exceedingly indebted to Him for having delivered them from the peril of such great woes. They shall themselves receive a sentence from the Judge, but a gracious one; which, though it excludes them from the beatific vision and the kingdom of heaven, secures them in a state suited to the dignity of their nature, wherein, satisfied and rejoicing, they shall dwell in the praises of God for all eternity."

"All this," he continues, "is corroborated by the scholastic doctors. St. Thomas says 'that they shall largely share in the divine goodness and in natural perfections, and shall be united to God in the communion of natural goods, and so shall rejoice in Him from their natural knowledge and love of Him'. . . . Wherefore, although they are called *damned*, inasmuch as they are for ever deprived of the glory of heaven, for which they were created, we may reasonably believe that their lot is far happier and more joyful than that of any human being on this earth."

T. J. C.

¹In Bullo "Auctorem Fidei." ²John v. 28-9.

³LESSIUS, *De Perfectionibus Moribusque Divinis*, L. 13., nn. 143-5.

[COUNTY OF SLIGO—continued.]

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
5	Cormuck Teeny ...	Millineneane...	31	Drumcliffe. ...	1697
6	Bryan Hart. ...	Cashellgall. ...	48	Aughamlish. ...	1684
7	Cha. Hara. ...	Tullyhugh ...	42	Aconry. ...	September 14th, 1684
8	James Connell ...	Annaghbegg...	56	Ballisadare. ...	September 14th, 1670
9	John Murtagh. ...	Poonengane. ...	45	Aconry. ...	September 6th, 1683
10	James Howly. ...	Kill mac Teige	46	Kill mac Teige.	December, 1682
11	Patrick Kenry. ...	Leytrim. ...	50	Aconry. ...	December, 1697
12	Rich. Cloane. ...	Karricloonine.	50	Killoran. ...	December, 1678
13	Will. Kenedy. ...	Gurtoh Mone.	60	Kill mac Teige.	1666
14	Bryan Brenane. ...	Lislea. ...	60	Kill mac Teige.	Feb., 1677
15	William mac Donaugh.	Tialooher. ...	28	Killvarnett. ...	September, 1670
16	Connor Conmy.	Longford, in the said Co.	53	Skreen and Drumard.	June, 1675
17	Richard Scott. ...	Coogy. ...	56	Eskey. ...	June, 1675
18	Manus Beolan. ...	Oghill. ...	56	Killglass. ...	March, 1671

[COUNTY OF SLIGO—continued.]

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Clonfert, Co. of Gallway.	from Donnellan, Tit ^r Bp. of Clonfert.	Charles Parks, Lishlately. Lawrence Connylan, of Ballincarr.
at Ballafforin, Coun. Gallway.	from Dominick Burke, Tit ^r Bp. of Elphin.	Matthew Dugan, of Mullaghmore; and John Crean, of Sligoe, Merch.
at Cregin, Co. of Gallway.	from Teige Keohy, Tit ^r Bp. of Clonfert.	Thomas Corcoran; and Patrick Duany, Merchants, Sligoe.
Cong, County Mayo.	James Lynch, Tit ^r Archbp. of Tuam.	John Crean, Sligoe, Merchant; and James Dolan, Collony, Merchant.
Cregin, Com. Gallway.	Teige Keohy, Tit ^r Bp. of Clonfert.	Bryan O'Harra, of Milleagh; and Dudly Costello, of Cully.
Cregin, Com. Gallway.	Teige Keohy, Tit ^r Bp. of Clonfert.	Naughten O'Donell, of Carne; and John Gallagher, Shesugarra.
Cregoh, Com. Gallway.	Teige Keohy, Tit ^r Bp. of Clonfert.	James Rahmine, of Ederieme; and John Gallagher, of Shessogaruff.
Cregin, Co. Gallway.	Teige Keohy, Tit ^r Bp. of Clonfert.	Francis King, Junior; and Thomas Jones, of Rathmore.
City Dublin. ...	Patrick Plunket, Tit ^r Bp. of	Thomas Jones, of Rathmore. Dennis mac Alaster, Collracell.
Oranmore, County Gallway.	Andrew Lynch, Tit ^r Bp. of Killfonora.	Bartholomew Hart, of Banady. Dennis mac Alaster, Collracell.
Clonfert. ...	Donnelan, Tit ^r Bp. of Clonfert.	Morgan mac Donnagh, of Roscrib. Charles Phillips, of Oghane.
Oranmore, Co. Gallway.	James Lynch, Tit ^r Archbp. of Tuam.	Edward Croffton, of Longford. John Malley, of Sligoe.
Oranmore, Co. Gallway.	James Lynch, Tit ^r Archbp. of Tuam.	Bryan Shesknane, Carrowros. Roger mac Swyne, Dunaltah.
Dublin.	Patrick Plunket, Bp. of Dublin.	George Armstrong, of Cullens. Daniel Callagher, of Killglas.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their arriving Popish Orders.
19	Daniel Cuskin. ...	Carrow Collere.	55	Castle-connor.	September, 1673
20	Francis Beolan. ...	Ballymohonane.	30	Half Parish Killmermoy.	September, 1697
21	John Helyhy. ...	Dunyhohy. ...	49	Templeboy and Kill mac Shalgane.	September, 1683
22	Peter Nelly. ...	Ballybrenan. ...	73	Emlaghfad. ...	December, 1678
23	Teige Davy. ...	Coolany. ...	33	Killasalvy. ...	March, 1697
24	Teague mac Donnagh.	Knockrany. ...	52	Killtorruffe. ...	September, 1678
25	Edmond Conane.	Dunmigan. ...	31	Killmorhan. ...	September, 1697
26	James Mullruniffin.	Temple a Vany.	60	Jewhmoire. ...	September, 1671
27	Teige Brenane. ...	Ballinrea. ...	53	Cloonoghill. ...	November, 1672
28	John macDonnagh.	Tavnagh. ...	50	Drumratt. ...	September, 1679
29	John Marran. ...	Ardgalen. ...	41	Killaraht. ...	June, 1693
30	David Henery. ...	Killteenane. ...	50	Killffree. ...	September, 1697
31	Brayan Higgin. ...	Levally. ...	48	Ballisumahane.	September, 1685
32	Dennis Dermot. ...	Derry Lea. ...	60	Kil mac Trany & Shancoogh.	1 June, 1699

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Cloonbar, Co. Mayo.	James Lynch, Tit ^r Archbp. of Tuam.	Thomas Scett, of Coogy. Hugh Canly, of Mugduffe.
Carrigtuoohill, Co. Cork.	John Slane, Tit ^r Bp. of Cork.	Feighry Dowde, of Mulloroe ; and Eneas Conmey, of the same.
Kilkenny.	James Wheelem, Tit ^r Bp. of Ossory.	Edward Braxton, of Balasadar ; and Robert Hilloe, Dunyhohy.
Clonfert. ...	Teige Keohy, Tit ^r Bp. of Clonfert.	John Brett, of Dorrowne ; and Roger Horohy, Ballimote.
Killconell. ...	Donnellan, Tit ^r Bp. of Clonfert.	George Enerist, of Balimole. Bryan mac Donagh, Carrowhobid.
Clonfert. ...	Teige Keohy, Tit ^r Bp. of Clonfert.	Miles Phillips, of Ballindune. Morgan macDonnagh, of Rossgeb.
Killconell. ...	Donnellan, Tit ^r Bp. of Clonfert.	Miles Phillips, of Ballindune. Morgan macDonnagh, of Rossgeb.
Cloonbar, Co. Gallway.	James Lynch, Tit ^r Archbp. of Tuam.	Owen Mullruniffin, Templeavany. Morgan macDonnagh, of Rossgeb.
Cregin, Co. Gallway.	Teige Keohy, Tit ^r Bp. of Clonfert.	Thomas Corcoran, and Patrick Duany, of Sligoe.
Cregin, Co. Gallway.	Teige Keohy, Tit ^r Bp. of Clonfert.	Morgan macDonnagh, of Rossgeb. Miles Phillips, of Ballindune.
Cregin, Co. Gallway.	James Wheelan, Tit ^r Bp. of Ossory.	Charles Phillips, of Ogham. Miles Phillips, of Ballindune.
Cregin, Co. Gallway.	Teige Keohy, Tit ^r Bp. of Clonfert.	Dr. Francis mac Lea, of Killteene ; and Phelem Gara, of the same.
Caltrah, Co. Gallway.	Dominick Burk, Tit ^r Bp. of Elphin.	Captain Connor O'Clery, of Rhall-patrick. William Burke, of Dunymarrah.
Dublin. ...	Plunket. Tit ^r Bp. of Meath.	Captain Francis King, Ballindune ; and Bryan mac Donnagh, of Farnadarah.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
33	Morrish Brehune.	Ballinascarvah.	29	Tavnagh. ...	June, 1699
34	Laughlen Brehun.	Ardvarnagh. ...	75	Kil mac Callen and Ballenakill.	June, 1699
35	Teauge mac Quin.	Ballintogher.	77	Killery. ...	September, 1650
36	Owen Conmy, <i>alias</i> Knuohan.	Millofforne. ...	31	Aughhanna. ...	1701
37	Terence Garra. ...	Clooncither. ...	54	Killcolman. ...	February 11th, 1677
38	Peter Feighny. ...	Carrowglass. ...	31	Killadune. ...	July, 1697
39	Thady Higgin. ...	Ballybrenane.	65	Emlaghfad. ...	1667

Regalitat and Libitat. Com. Tipperar. and Croc. Tipperar. } A LIST of the Names of the Popish Parish Peace held for the said County at *Nenagh*, up to the *Council-Office* in *Dublin*, tuled, "*An Act for Registering the Popish*

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Edward Tonnelly.	of Clonmel, in the Co. of Tipperary.	50 or there about	Clonmel. ...	1st day of October, 1677
2	Will. Bourke. ...	of Killmore, in the Barony of Ifia and Offa, and Co. aforesaid.	57	Lisronagh, Donnaghmore, Newchappel, Ballyclerahan, Moorestownkirk, Rathronane, Kiltigane, and Ballybaptistgrange, all in the said Co.	16th of June, 1670
3	Edward Butler. ...	of Redmondstown, in the said Barony and Co.	46 or there about	Kilgrant, in the Barony and Co. aforesaid.	4th day of August, 1685

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
City Cork.	Bishop Slane, Tit ^r . Bp. of Cork.	John Dod, of Cams ; and James Cliffoord, of Cloonlorig.
Dublin. ...	Patrick Plunket, Tit ^r . Bp. of Meath.	Captain Connor O'Klerry, of Rhatpatrick ; and Bryan mac Donnogh, of Behy.
Gallway. ...	Culenane, Tit ^r . Bp. of Raphoe.	Henery macCarrack, of Sligo; and William Bourk, of Dunymarra.
Clonfert. ...	Donnelan, Tit ^r . Bp. of Clonfert.	Robert Johnson, of Baleneffad ; and Bryan O'Hara, of Montaugh.
Orranmore, Co. of Gallway.	Andrew Lynch, Tit ^r . Bp. of Gallway.	James Garra, of Lunncloo, in the half Barony of Colavin. Francis Garra, of Lishocunian, of the same.
City Cork. ...	John Slane, Tit ^r . Bp. of Cork.	Charles Phillips, of Oghan ; and Bryan mac Donnagh, of Ballin- doragh.
Dublin. ...	Patrick Plunket, Tit ^r . Bp. of Ardagh.	John Maley, of Sligoe ; and Stephen Crean, of the same.

Priests as they were Register'd at the General Sessions of the the Eleventh day of *July*, 1704, and were since Return'd pursuant to a Clause in the late Act of Parliament, *Inti-Clergy.*"

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Kilkenny. ...	from James Phelane, Tit ^r . Bp. of Ossory.	
at Lissine. ...	from Will. Burgett, Tit ^r . Bp. of Cashel.	
at Cregine. ...	from Thady, Tit ^r . Bp. of Clonfert,	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
4	James Butler. ...	of Shanbally, in the Barony of Iffa and Offa, and Co. aforesaid.	56	Killcash, KILLSHEELANE, and Timplettny, in the Barony and Co. aforesaid.	19th day of March. 1670
5	William Boulger.	of Bleanattine, in the Barony of Slevardagh, and Co. aforesaid.	57	Grangemocler and Kilmurry, in the Barony and Co. aforesaid.	19th day of March. 1670
6	Daniel Dugan. ...	of Carigneshure, in the Barony of Iffa and Offa, and Co. aforesaid.	60	Carigneshure and Newtown, in the Co. aforesaid.	10th day of May. 1666
7	James Holane. ...	of Carrigvistale, in the Barony of Iffa and Offa, and Co. aforesaid.	72	Templettenny.	14th day of April. 1659
8	Michael Tobin. ...	of Mullanohanne, in the Barony of Slevardagh and Cumpsy	60	Killvanacunan, Cloneen, Drangan, Modeshel, Mogoway, and Isilkerane, in the Baronies of Slevardagh and Middlethud, in the said Co.	30th of December. 1668
9	James Hylane, Junior.	of Reaghill, in the Barony of Iffa and Offa, and Co. aforesaid.	36	Ballyshehane and Shaurgheene, in the Barony and Co. aforesaid.	21st day of September. 1692
10	Dennis Fogurty.	of Knockagh, in the Barony of Iffa and Offa, and Co. aforesaid.	38	Caghair, Deregrath, Rochestown, and Mortlestown.	10th day of June. 1695
11	Darby Dorney. ...	of Glankeen, in the Barony of Kilnemanagh, and Co. aforesaid.	50	Glankeene and Inch, in the Barony of Eliogunty and Kilnemanagh.	25th day of March. 1680
12	Eustace Brown. ...	of Emly, in the Barony of Clanwilliam, and Co. aforesaid.	60	Emly. ...	17th day of September. 1672
13	William English.	of Knockcananby, in the Barony of Iffa and Offa, and Co. aforesaid.	60	Tubrid, Tullahortan, and Whitechurch.	20th day of December. 1671
14	Matthew Cahill. ...	of Fenor, in the Barony of Slevardagh.	60	Fenor, Bowlick, and Kilconly.	20th day of September. 1666
15	David Headerman.	of Kinkears, in the Barony of Clanwilliam, and Co. aforesaid.	50	Cullen and Kilmurnane.	25th day of June. 1680
16	John Casy. ...	of Ballydun, in the Barony of Clanwilliam and Co. aforesaid.	40	Solohodemore and Solohodebegg.	20th day of April. 1688
17	Daniel Davorin. ...	of Athnamedle, in the Barony of Upper Ormonde, and Co. aforesaid.	38	Ballymacky & Aghnamedle.	20th day of December. 1688

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Kilkenny. ...	from Jam. Whelane, Tit ^r Bp. of Ossory.	
at Kilkenny. ...	from Jam. Whelane, Tit ^r Bp. of Ossory.	
at Paris. ...	from Francis Harlea, Bp. of Paris.	
at Nants, in France.	from Robert Barry, Tit ^r Bp. of Cork.	
at Perques. ...	from William Petraquerinsis, Bishop of Perques.	
at Reaghill. ...	from John Brennan, Tit ^r Archbp. of Cashel.	
at Carricktohall.	from John Slyne, Tit ^r Bp. of Cork.	
at Portumny.	from Teige Keogh, Bp. of Clonfert.	
at Portugal. ...	from Fabianus de Rue, Bp. of Cavevady, in the Indies.	
at Lisseene. ...	from Will. Burgett, Archbp. of Cashel.	
at Longford. ...	from Edm. Reyly, Archbp. of Armagh.	
at Paris, in France.	from Francis de Harlea, Archbp. of Paris.	
at Cashel. ...	from John Brenane, Tit ^r Bp. of Cashel.	
at Canhors. ...	from Henry Legee, Bishop of Canhors.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
18	James Kearney. ...	of Featherd, in the Barony of Midlethud, and Co. aforesaid.	72	Featherd and Racoole.	18th day of September, 1666
19	Bryan mac Daniel.	of Shuffry, in the Barony of Kilnemanagh, and Co. aforesaid.	61	Templeouterugh.	24th day of August, 1668
20	Francis Ryan. ...	of Muckarky, in the Barony of Eliogurty, and Co. aforesaid.	40	Muckarky, Ballymucceene, Borresleagh, and Gate.	20th day of June, 1688
21	Thady Donoghue.	of Killinale, in the Barony of Slevar-dagh, and Co. aforesaid.	50	Killinale, Graistown, and Ballycune, in the said Co.	23rd day of June, 1680
22	Roger Kennedy.	of Dromcalkin, in the Barony of Upper Ormonde.	51	Templederry, Kilneaf, Ballynaslohy, Lattragh, and part Aghnamedle, in the said Barony.	21st day of September, 1676
23	James Daniel. ...	of Abbynes Conaghty, in the Barony of Iffa and Offa, and Co. aforesaid.	56	Abbyneslonaghty and Newcastle.	11th day of May, 1658
24	William Hurru. ...	of Ardfinane, in the Barony of Iffa and Offa, and Co. aforesaid.	35	Ardfinane, Ballpekan, and Neddame.	24th day of September, 1692
25	Lawrence Hicky.	Rosshuntun, in the Barony of Owney and Arra.	54	Killoscully, Killcomnetty, and Templecally.	1673
26	John Dwyer. ...	Garrynemon.	52	Bellacahill. ...	1676
27	James mac Keogh.	Killmastully.	34	Killmastully.	1695
28	Daniel Connel. ...	Rosshorny. ...	39	Killnaragh and Killmullane.	1688
29	John Devane. ...	Masterstown.	74	Knockgraffon, Tullamain, and Boyton-rath.	1653
30	Thomas Grace. ...	Killshane. ...	38	Killshane, Temple-ne. Templecairy, and Clonbullug.	1687
31	William Meara. ...	Ballynteenty.	31	Tipperary, Cordan-gan, Ironill, Clon-pett, Latter, and Bruise.	1695

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Roan. ...	from the Archbp. of Roan, in Normandy.	
at Dublin. ...	from Patrick Medensis, Bp. of Meath.	
at Reaghill. ...	from John Brenane, Tit ^r Archbp. of Cashel.	
at Bazas. ...	from William, Bishop of Bazas, in Gascoigne, in the Kingdom of France.	
at Kilkenny. ...	from James Whelane, Tit ^r Bp. of Ossory.	
at Waterford.	from John Brenane, Tit ^r Bp. of Waterford and Lismore.	
at Rehill. ...	from John Brenane, Tit ^r Archbp. of Cashel.	
at Rohan. ...	from Andrew Lincey, Bp. of Funnebar, in France.	
at Kilkenny. ...	from James Whalan, Bp. of Ossory.	
at Cork. ...	from John Slyne, Bp. of Cork.	
at Kilkenny. ...	James Whalan, Bp. of Ossory.	
at Paris. ...	Nicholas Finch, Bp. of Fernes.	
at Garyricken.	James Whalan, Bp. of Ossory.	
at Cork. ...	John Slyne, Bp. of Cork.	

No.	Popish Priests' Names.	Places of Abode.	Age	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
32	William Kelly. ...	Gragane. ...	72	Ballingarry, Crochane, and Lismalin.	1661
33	James Fogurty. ...	Killvelcorish.	79	Drum, Barnane, and Killfitmon.	1650
34	Will. Dwyer. ...	Dondrom. ...	50	Ballintemple, Oacterleag, Rathleinin and Killeicle.	1673
35	Teige Ryan. ...	Knockroe. ...	60	Dunnohill, Kilpatrick, Aghroe & Toome.	1671
36	Gerard Prendergast.	Garranevelly.	42	Tullemellane.	1693
37	Donogh Carrol. ...	Curragh. ...	48	Castletown and Burgess.	1679
38	James macIngowne.	Ballylosky. ...	48	Ardcrony, Modereny, Kilruane, and Ballygibbon.	1681
39	Valentine St. Lawrence.	Killfadda. ...	32	Eglish. ...	1697 <small>20th December,</small>
40	Edmond Lahy. ...	Holycross. ...	56	Holycross and Templebegg.	1672
41	Richard Butler. ...	Gatterstown.	38	Cloneulty, Clonor and Moyliffe.	1686
42	Edward Saule. ...	Cashel. ...	52	Cashel and St. Patrick's Rock.	1676
43	Phillip Coleman.	Gortenkellis.	53	Ardmayle, Ballyshehane and Erry.	1675
44	Jeffery Saul. ...	Killosly. ...	51	Killinane, Coolmondry, Peperstown, Everards, Coleman, Newchappel, and Ballycleraghane.	1677
45	Edward Comerford.	Thurles.	60	Thurles. ...	1669

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Neerbane.	Anthony Geoghegan, Bp. of Meath.	Memorandum.—This Priest came out of Antwerp in Flanders, last May was three Years ; and to that place from France half a Year before.
at Paris. ...	Franciscus de Gondy, Cardinal de Rea.	
at Lissine. ...	William Burgett, Archbp. of Cashel.	
at Lissine. ...	William Burgett, Archbp. of Cashel.	
at Paris. ...	Fra. Harlea. Archbp. of Paris.	
at Kilkenny. ...	James Whalan, Bp. of Kilkenny.	
at Killeane. ...	Teige Keogh, Bp. of Clonfert.	
at Antwerp. ...	Emanuel Rodrigud, Bp. of Antwerp.	
at Lisseene. ...	William Burgett, A. B. of Cashel.	
at Kilkenny. ...	James Whalan, Bp. of Ossory.	
at Salamanca.	Don Franciscus de Seixas, Bp. of Salamanca.	
at Lisburne. ...	Christopher deAlmaida, Bp. of Martirea.	
at Leige. ...	Maximilian Henricus, Abp. and Elector of Cologn.	
at Roan. ...	Andr. Lynch, Bp. of Finnobore.	

No.	Popish Priests' Names.	Places of Abode.	Age	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
46	James Boyton. ...	Rahelly. ...	50	Rahelty and Seyne.	1673
47	Dennis Croe. ...	Ballycrenode.	40	Killgeary, Lattaragh and Templedonny.	1695
48	Malachy Fogurty.	Ballybristy. ...	59	Loghma and Templeroiy.	1669
49	Daniel Bryen. ...	Buolybehy. ...	34	Moynetemple, Templetnoghy and Killovinoge.	1693
50	Laughlin Cunane.	Rosscrea. ...	44	Rosscrea, Bourney, Corbally and Rehill.	1684
51	Anthony Kennedy.	Killduain. ...	60	Uskeane, Boriskane, and Balingarry.	1670
52	Donnogh Kennedy.	Glanbuoin. ...	60	Killbarrane, Cloghpriora & Terryglass.	1668
53	Darby Birhagra.	Rathduffe. ...	40	Relligmurry....	1688
54	Phillip Hogan. ...	Annabegg, ...	60	Monsea, Kereigh and Killo-dierane.	1668
55	Adam Magrath. ...	Gurteene. ...	52	Lorha.	1675
56	Donnogh Kennedy.	Killmore. ...	59	Nanagh, Killmore and Dolla.	1668
57	James Glissane. ...	Killanane. ...	28	Lisbunny. ...	1701
58	Daniel Agan. ...	Ballymacagan.	45	Dorha. ...	1680
59	Dennis Kennedy.	Gurteene. ...	27	Finnogh. ...	1701

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Lissine. ...	William Burgett, A. B. of Cashel.	
at Paris. ...	Francis Harlea, Archbp. of Paris.	
at Dublin. ...	Patr. Plunket, Bp. of Meath.	
at Namure. ...	Peter Vandon Pere, Bp. of Namure.	
	James Phelane, Bp. of Ossory.	
at Dublin. ...	Patr. Plunket, Bp. of Meath.	
at Dublin. ...	Patr. Plunket, Bp. of Meath.	
at	James Phelan, Bp. of Ossory.	
at Dublin. ...	Patr. Plunket, Bp. of Meath.	
at	Oliver Plunket, Primate of Ireland.	
at Dublin. ...	Patr. Plunket, Bp. of Meath.	
at Cork. ...	John Slyne, Bp. of Cork.	
at Ballylogg.	Teige Keogh, Bp. of Clonfert.	
at Cork. ...	John Slyne, Bp. of Cork.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
60	Connor Guilfoyle.	Aghall. ...	31	Templemore, Templerye, and Killea.	1698
61	Morrish Fitzgerald.	Crannagh. ...		Templetnoghy.	1675
62	Luke White. ...	Clonmel. ...	67	Clonmel. ...	1656

Com. Tyrone. } A LIST of the Names of the Popish Parish Priests for the said *County of Tyrone*, at *Omagh*, the *Council-Office* in *Dublin*, pursuant to a Clause in the *Popish Clergy*."

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Bryan O'Haggerty.	Aghafad. ...	48	Donoghedy, in the Co. of Tyrone.	3rd day of September, 1683
2	John mac Conally.	Enisigodan. ...	70	Badony. ...	September, 1660
3	James O'Kelly. ...	Legland. ...	64	Ardstraw. ...	April, 1674
4	Cornelius O'Mungan.	Ballymungan.	54	Termonomungan and Urny.	18th day of November, 1674
5	Owen mac Arten.	Aghacollum. ...	58	Arbo; in the Co. of Tyrone.	18th day of May, 1678
6	Nicholas Rath. ...	Fagaran. ...	about 54	Killdress. ...	May, 1673
7	Roger Phelan. ...	Creenagh. ...	54	Killyman. ...	24th day of June, 1673

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Sanctama, in Flanders.	John Longuevill, Archbp. of Cambrey.	
at Rome. ...	Cardinal Vicario.	
at Nants, in France.	Robert Barry, Bp. of Cork and Cloyn.	

as they are Register'd at a General Sessions of the Peace held 13th day of *July*, 1704, and were since Return'd up to the the late Act of Parliament, Intituled, "*An Act for Registering*

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Cragin, Co. of Gallway.	from Thady mac Ugho, Tit ^r Bishop of Clonfert.	
at Dublin. ...	from Edmond Reily, then Tit ^r Primate of Ireland.	
at Dublin. ...	from Edmond Reily, then Tit ^r Primate of Ireland.	
at Dublin. ...	from Oliver Plunket, Tit ^r Primate of Ireland.	
at Dublin. ...	from Patr. Plunket, Tit ^r Bishop of Ardagh.	
at Dublin. ...	from Oliver Plunket, Tit ^r Primate of Ireland.	
at Dublin. ...	from Oliver Plunket, Tit ^r Primate of Ireland.	

No.	Popish Priests' Names.	Places of Abode.	g. Co.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
8	Dennis Hughs. ...	Shessagh-mac-garrel.	53	Clonfeckle. ...	April, 1675
9	John Lagheran. ...	Anaghmore. ...	63	Clanoe. ...	December, 1666
10	Edmond O'Cor. ...	Tomoge. ...	44	Donoghmore.	21st day of May, 1692
11	Hugh mac Gorick.	Carrickduffesky.	57	Upper Termon.	March, 1669
12	Bryan O'Lefarty.	Killishel. ...	55	Killishel. ...	May, 1672
13	Terence O'Devin.	Tullynavern. ...	60	Aghalve. ...	September, 1662
14	Owen mac Quort.	Taughnaghske-nagh.	50	Desartcreagh.	21st day of September, 1681
15	Bryan O'Mulgrue.	Drinagormall.	57	Lower Donaghmore.	10th day of December, 1666
16	Thomas Cavel. ...	Drumra. ...	45	Drumra. ...	6th day of October, 1684
17	Thady O'Lun-sheghan.	Fyfin. ...	55	Leck. ...	16th day of July, 1662
18	Eneas Quine. ...	Cavanreagh. ...	65	Termonmagoirk.	April, 1666
19	Laughlin O'Neale.	Killolish. ...	45	Donaghcavey.	June, 1674
20	Art O'Neale. ...	Carenteale. ...	59	Carenteile. ...	April, 1668
21	Roger O'Morris. ...	Dressoge. ...	44	Longfield. ...	September, 1684

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Dublin. ...	from Oliver Plunket, Tit ^r Primate of Ireland.	
at Dublin. ...	from Oliver Plunket, Tit ^r Primate of Ireland.	
at Dublin. ...	from Patrick Russel, Tit ^r Archbp. of Dublin.	
at Ard-Patrick, Co. of Gallway.	from Oliver Plunket, Tit ^r Primate of Ireland.	
at Ballybarky, near Dundalk.	from Oliver Plunket, Tit ^r Primate of Ireland.	
at Clonmac- kross, Co. of Meath.	from Anthony Geoghegan, Tit ^r Bp. of Meath.	
at Portumna, Co. of Gallway.	from Thady mac Ogho, Tit ^r Bp. of Clonfert.	
at Dublin. ...	from Patr. Plunket, Tit ^r Bp. of Ardagh.	
at Portumna, Co. of Gallway.	from Thady mac Ogho, Tit ^r Bp. of Clonfert.	
at Brosnagh, King's County.	from Anthony Geoghegan, Tit ^r Bp. of Meath.	
at Dublin. ...	from Patr. Plunket, Tit ^r Bp. of Ardagh.	
at Eniskeen, Com. Mon- aghan.	from Oliver Plunket, Tit ^r Primate of Ireland,	
at Dublin. ...	from Patr. Plunket, Tit ^r Bp. of Ardagh.	
at Creggan, Co. of Gallway.	from Thady mac Ogho, Tit ^r Bp. of Clonfert.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
22	Bryan O'Kerulan.	Granan.	... 45	Killskeery.	10th day of September, 1688
23	Bryan mac Girr. ...	Mullans.	... 62	Clogher.	April, 1662
24	Art mac Alere. ...	Lesnellin.	... 49	Drumore.	September, 1684
25	James mac Calline.	Castle-Raddy.	40	Cappy.	26th day of March, 1690
26	James O'Devin. ...	Bernagh.	... 48	Cams.	1st day of January, 1679
27	Daniel mac Enally.	Lorganboy.	... 53	Irrigillkeeroge.	April, 1679

Com. Civil. Waterford. { A LIST of the Names of the Popish Parish as Register'd at a General Sessions of the Peace 1704, pursuant to a Clause in the late Act *Clergy.*"

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Phillip Hacket. ...	St. John's Town, in the Liberties of the City of Waterford.	72	St. John's, Waterford.	1666
2	John Tobin. ...	City of Waterford.	62	St. Peter's in Waterford.	1667
3	Paul Bellew. ...	City of Waterford.	47	Holy Trinity in Waterford.	1682
4	Edmond Everard.	of the said City.	45	St. Patrick's in Waterford.	1682

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Kilkenny. ...	from James Phelan, Tit ^r Bp. of Ossory.	
at Dublin. ...	from Patrick Plunket, Tit ^r Bp. of Ardagh.	
at Carrigan, Co. of Gallway.	from Thady macOgho, Tit ^r Bp. of Clonfert.	
at Gallway. ...	from Edward Weisly, Tit ^r Bp. of Kildare.	
at Ballyna, Co. of Kildare.	from Mark Forestell, Tit ^r Bishop of Kildare.	
at Dublin. ...	from Oliver Plunket, Tit ^r Primate of Ireland.	

Priests as they were Return'd to the *Council-Office* in *Dublin*, held for the said City at the *Tholsel*, the Eleventh day of *July*, of Parliament, Intituled "*An Act for Registring the Popish*"

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at St. Malo, in France.	from Francis de Villemont, Bp. of St. Malo aforesaid.	
at Lisboune. ...	from Bp. Franciscus de Targo.	
in the City of Salamanca, in Spain.	from Don Pedro de Salazar, Bp. of the said City.	
at Braga, in Portugal.	from Verissimus of Lancaster, Abp. of Braga.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
5	John Higgins. ...	of the said City.	48	St. Olave's in Waterford.	1689
6	Anthony Martin.	of the said City.	38	St. Michael and St. Stephen's in Waterford.	1691

Com. Waterford. { A LIST of the Names of the Popish Parish as Register'd at a General Sessions of the day of *July, 1704*, pursuant to a Clause in the *Popish Clergy*."

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Nicholas mac Canny.	Old Affane. ...	58	Affane, Modelgeand and Senenane.	1670
2	Terence Shehy. ...	Ballingowne. ...	54	Whitechurch, Aglisk and Clashnure.	1672
3	Richard Power. ...	Russinus. ...	56	Ardmore, Lisguenane and Kinsalebegg.	1672
4	Theobald Burk. ...	Drumcannane.	55	Drumcannan, Killbride, Killmaclige, and Rathmalane.	1685
5	James Daniel. ...	Glassie. ...	56	Killronane. ...	1674
6	Morris English ...	Monerlargre. ...	48	Mothill and Killbarry.	twelve years ago.
7	David Lehane. ...	Lismore. ...	51	Lismore. ...	1677
8	Thomas Brown. ...	Dungarvan. ...	55	Dungarvan. ...	1674

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
in Portugal. ...	from the Right Rev. John, Lord Bp. of Comibra, and Earl of Arganil, in Portugal.	
in Antwerp. ...	from Ferdinand, Lord Bp. of Antwerp.	

Priests as they were Return'd to the *Council-Office* in *Dublin*, Peace held at *Tallow*, for the said County of *Waterford*, the 4th the late Act of Parliament, Intituled, "*An Act for Registering*

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Vassas, in France.	<p>from William de Bassonad, Bp. of Vassas.</p> <p>from Ja. Phelane, then Tit^r Bp. of Ossory.</p> <p>from Don Francisco Royes and Mendoza, Bp. of Bajados.</p> <p>from John Brenane, Romish Abp. of Cashel.</p> <p>from John Brenane, Romish Bp. of Waterford.</p> <p>from John Brenane, Tit^r Bp. of Cashel.</p> <p>from John Brenane, Romish Bp. of Waterford.</p>	
at Salmonia. ...	from Francis Julius Dilosada, Bp. of Salmonia.	

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
9	Thomas English.	Ballinglanny.	58	Rathgormuck & Lisnekill.	about thirty-three years ago.
10	Richard Castellow.	Carrigberrallane.	50	Stradbally and Kilrosenly.	about twenty-seven years ago.
11	Patrick Ronane. ...	Killgobnett. ...	53	Kilgobnett. ...	1676
12	John Kennedy. ...	Ballykerogge.	40	Ballynanine & Fues.	twelve years ago.
13	John Power. ...	Rosruddery.	50	Kilmedane, Clonegam, & Newcastle.	twenty-seven years ago.
14	Thomas Clansy. ...	Passage. ...	59	Crooke, Kill, St. Nicholas, Killea, Killmammand, Ballygunner, & Fattlegg.	thirty years ago.
15	William Tobin. ...	Killwatermoy.	55	Tallow, Killwatermoy, Killkenkane & Templemehill.	1671
16	Garret Fitz-Gerald.	Ballinetra. ...	70	Templemehill.	1668
17	Thomas Quoney.	Mealecorme. ...	40	Ringagonie. ...	1690
18	William Kennedy.	Carrigbeg. ...	56	Disert. ...	1676
19	Cornelius Mahony.	Gurteen. ...	56	Fenough and Killfilane.	1675
20	John Fennell. ...	Carriguran-tore.	41	Darkill, Rieske and Handikeane	1686
21	John Carroll. ...	Killbegg. ...	60	Kilbarrymedin, Monksland & Rossmeche.	1672

Places where they received Orders.	From whom they received them,	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Bassassa, in France.	from James Whelane, the Popish Bp. of Ossory.	
	from James Whelan, Tit ^r Bp. of Ossory.	
	from William Bossanada.	
	from John Brenane, Popish Abp. of Cashel.	
	from John Brennan, Popish Bishop of Lismore.	
in Roane. ...	from John, Bishop of Angiers, in France.	
	from Andrew Clancy, Popish Bishop of Finiboy.	
in Roane. ...	from Andr. Lency, Bp. of Finiboy.	
	from James Phelane, Tit ^r Bp. of Ossory.	
at Paris. ...	from Franciscus Battalier, Archbp. of Paris.	
	from James Phelane, Tit ^r Bp. of Ossory.	
at Rehill. ...	from John, Tit ^r Archbp. of Cashel.	
	from John, Tit ^r Bp. of Cashel.	

Vill. Youghall. { A LIST of the Name of a Popish Parish Priest
Town of *Youghall*, the 19th day of *July*,
pursuant to a Clause in the late Act of
Clergy."

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Richard Harnet.	Youghall and Clonpriest.	42	Youghall and Clonpriest.	1686

Com. Westmeath. { A LIST of the Names of the Popish Parish
held for the said County at *Mullingar*,
Council-Office in *Dublin*, pursuant to a
Registering the Popish Clergy."

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Charles Deale. ...	Ballentullagh.	50	Foyran. ...	1678
2	William Cullen. ...	Upper Castle-town.	50	Rathgarve and Lickbla.	2nd April, 1678
3	Terence Coghlein.	Goule. ...	50	Killcleage. ...	1678
4	Lewis Ferrall. ...	Rathaspick. ...	49	Rahaspick and Russagh.	28th November, 1679
5	Phillip Tyrrell. ...	Mullengar. ...	46	Mullengar, Linn and Moylesker.	1681
6	Garret Tyrrell. ...	Killucan. ...	49	Killucan. ...	18th October, 1679
7	Thomas Dillon. ...	Lacken. ...	35	Murtifarnan and Leny.	28th December, 1695

as he is Register'd at a General Sessions of the Peace held at the 1704, and is since Return'd up to the *Council-Office* in *Dublin*, Parliament, Intituled, "*An Act for Registering the Popish*

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
at Liscar. in the Princ. of Bearn and K. of Navarre.	from Mons. Mospless, Bp. of Lascar.	

Priests as they are Register'd at a General Sessions of the Peace the 13th day of *July*, 1704, and were since Return'd up to the Clause in the late Act of Parliament, Intituled "*An Act for*

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Portugal. ...	James Delemos, Archbp. of Braga, in Portugal.	Michael Nugent, of Ballentullagh, Esq. 50 <i>l</i> . Christopher Nugent, of Clunmore, Gent. 50 <i>l</i> .
at Lowth, Co. of Lowth.	Oliver Plunket, Tit ^r . Popish Archbp. of Armagh.	Michael Nugent, of Ballintullagh, Esq. 50 <i>l</i> . James Melaghlín, of Mullengar, Merchant, 50 <i>l</i> .
at Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r . Popish Archbp. of Armagh.	Edward Fitz-Gerald, of Pierce-town, Gent. 50 <i>l</i> . Thomas Burk, of Cappiconran, Gent. 50 <i>l</i> .
at Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r . Popish Archbp. of Armagh.	Francis Nugent, of Russagh, Gent. 50 <i>l</i> . Garret Fox, of the same, Gent. 50 <i>l</i> .
in Rome. ...	James de Angelis, Archbp. of Urbina.	James Tyrrel, of Mullengar, 50 <i>l</i> . Dennis Mulcheran, of the same, 50 <i>l</i> .
Loghrea, Co. of Gallway. ...	Dominick Burke, Tit ^r . Bp. of Elphin.	William Mottly, of Rattin, 50 <i>l</i> . Oliver Dixon, of Knockmant, 50 <i>l</i> .
Cork. ...	John Slyne, Tit ^r . Bp. of Cork.	Dr. Peter Delamer, of Knightswood, 50 <i>l</i> . Richard White, of Mullengar, 50 <i>l</i> .

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
8	Henry Warren. ...	Black Castle.	51	Portloman. ...	1676
9	John Carmick. ...	Killinfaghny.	45	Kilkenny-west and Noghe-vale.	1685
10	Henry Magawly.	Tully. ...	38	Ballylogloe. ...	1691
11	Lawrence Dalton.	Killare. ...	36	Killare. ...	1695
12	Hugh Fury. ...	Fore. ...	56	St. Mary, St. Tohin, and Faghalstown.	1674
13	Michael Dillon. ...	Ballybrickoge.	45	Killcumrigh, Killmanaghan, Killbride and that Union.	1685
14	Edm. Linch. ...	Corcullentry.	53	Killua. ...	21st September, 1676
15	John Ferall. ...	Street. ...	49	Street. ...	2nd November, 1680
16	Francis Fitz-Simon.	Pierstown. ...	38	Rathcomack, Pierse-town, Templepatrick and Forigny.	1691
17	Terence Mellaghlin.	Athlone. ...	44	Athlone. ...	1684
18	John Pierse. ...	Templeoran. ...	50	Templeoran. ...	1680
19	Charles Donogh.	Munkstown. ...	40	Mayne. ...	1688
20	Miles Reilly. ...	Sheepstown. ...	39	Clunarny. ...	1688
21	Patrick Fitz-Symon.	Clonin. ...	41	Killuolagh. ...	1701

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Woodstown, Co. of Monaghan.	from Patrick Tyrrel, Tit ^r Bp. of Clogher.	Matthias Eurs, of Galmoystown, Gent. 50 <i>l</i> . Garret Dardis, of Gigginstown, Gent. 50 <i>l</i> .
Kilkenny. ...	James Phelan, Tit ^r Bp. of Ossory.	Robert Mulledy, of Creggy, 50 <i>l</i> . Robert Dillon, of Bally-mac-Allen, 50 <i>l</i> .
in Prague. ...	John Longavilla, Suffragan to the Archbp. of Prague.	Edward Fitz-Gerald, of Pierstown, Gent. 50 <i>l</i> . Thomas Burk, of Cappinconran, Gent. 50 <i>l</i> .
Namure. ...	Johannes Vanden Pere, Bp. of Namure.	Edward Fitz-Gerald, of Pierstown, Gent. 50 <i>l</i> . Aghery Shoile, of Ballykillroe, Gent. 50 <i>l</i> .
Ballnegreny, Co. of Westmeath.	Patrick Plunket, Tit ^r Bp. of Meath.	Richard Morly, of Gillarstown, Gent. 50 <i>l</i> . Nicholas Nugent, of Glanidan, Gent. 50 <i>l</i> .
Tournay, in Flanders.	Gilbert de Pralin, Bp. of Tournay in Flanders.	Edward Fitz-Gerald, of Pierstown, Gent. 50 <i>l</i> . Henry Morly, of Farthingstown, Gent. 50 <i>l</i> .
Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	Patrick Dowdall, of Mullengar, Merch. 50 <i>l</i> . James Reily, of Ballenlough, Esq. 50 <i>l</i> .
Dudea, Co. of Kildare.	Mark Forressall, Tit ^r Bp. of Kildare.	Christopher Nugent, of Clunmore, Gent. 50 <i>l</i> . Bryan Ferrall, of Street, Merchant, 50 <i>l</i> .
Ennis, Co. of Clare.	James Phelan, Tit ^r Bp. of Ossory.	Edward Fitz-Gerald, of Pierstown, Gent. 50 <i>l</i> . Richard Delanner, of Coolenebo-hoge, 50 <i>l</i> .
Fraine, Co. of Meath.	Patrick Tyrrell, Tit ^r Bp. of Clogher.	Hubert Dillon, of Ballynecallen, Gent. 50 <i>l</i> . Thomas Burk, of Cappyconran, Gent. 50 <i>l</i> .
Dundea, Co. of Kildare.	Mark Forressall, Tit ^r Bp. of Kildare.	Mark Pierse, of Tifarnan, Gent. 50 <i>l</i> . John Humphry, of Portlorman, Gent. 50 <i>l</i> .
Kilkenny. ...	James Phelan, Tit ^r Bp. of Ossory.	James Nugent, of Mullengar, Merch. 50 <i>l</i> . Francis Nugent, of Russagh, Gent. 50 <i>l</i> .
The same. ...	The same.	Garret Dardis, of Gigginstown, Gent. 50 <i>l</i> . William Nugent, of Clonnen, Gent. 50 <i>l</i> .
Cork. ...	John Slyne, Tit ^r Bp. of Cork.	George Fay, of Cooledocheran, Gent. 50 <i>l</i> . William Snell, of Mulloghcroy, Gent. 50 <i>l</i> .

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders
22	George Fleming.	Castletown. ...	62	Castletown, Delvin.	1670
23	James Dillon. ...	Moycashel. ...	45	Ardnorgherand Killbride.	1683
24	Hugh O'Donnel.	Rathnugent. ...	50	Newtown, Castletown.	1678
25	James Dalton. ...	Baliymacallin.	50	Ballymore and Drumrany.	23rd June, 1676
26	Garret Dalton. ...	Carne. ...	52	Conry. ...	1676
27	John Reynolels. ...	Dunore. ...	43	Lacken. ...	1683
28	Richard Dogherty.	Gartlanstown.	53	Killpatrick. ...	1674
29	Anthony Coghlan.	Farthingstown.	45	Castlelost and Rathue. ...	1684
30	Bryan Murtagh. ...	Robbinstown.	50	Carrick, Pace of Killbride, Clunfadd and Annascoffy.	1679
31	Anthony Mitchell.	Donore. ...	48	Killbeggan. ...	1668
32	Dominick Nugent.	Dysart. ...	64	Dysart and Churchtown.	1674
33	Charles Keilly. ...	Taghmon. ...	48	Roconnell, Taghmon and Tyfarnan.	23rd December, 1692
34	Bryan Rorke. ...	Ballrath. ...	42	Stonehall. ...	December, 1692
35	Thomas mac Gawran.	Castletown. ...	59	Killcumny. ...	19th September, 1663

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Prists according to the said Act.
Ard-Patrick, Co. of Lowth.	Oliver Plunket, Tit ^r Primate of Ireland.	Garret Dardis, of Gigginstown, Gent. 50 <i>l</i> . William Nugent, of Edmonds-town, Gent. 50 <i>l</i> .
Ballyleoge, Co. of Gallway.	Thady Keogh, Tit ^r Bp. of Clonfert.	John Herald, of Kilbeggan, Gent. 50 <i>l</i> . Aghery Shile, of Ballykillroe, Gent. 50 <i>l</i> .
Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	Aghery Sheile, of Ballykillroe, Gent. 50 <i>l</i> . Connor Wyre, of Derryroe, Gent. 50 <i>l</i> .
The same. ...	The same.	Connor Wyre, of Derryroe, Gent. 50 <i>l</i> . Robert Dillon, of Ballymacallin, Gent. 50 <i>l</i> .
Killconnell, Co. of Gallway.	Thady Keogh, Tit ^r Bp. of Clonfert.	Aghery Sheile, of Ballykillroe, Gent. 50 <i>l</i> . Connor Wyre, of Derryroe, Gent. 50 <i>l</i> .
Namure, in Flanders.	Bishop of Namure.	Garret Delame, of Multifarnan, Gent. 50 <i>l</i> . James Dignais, of the same, 50 <i>l</i> .
near Dundalk.	Oliver Plunket, Tit ^r Archbp. of Armagh.	Richard Morley, of Gillarstown, Gent. 50 <i>l</i> . Bryan Fagan, of Upper Castle-town, 50 <i>l</i> .
Macklin, in Flanders.	Procopius Wanderberg, Archbp. of Macklin.	Henry Marly, of Farthingstown, Gent. 50 <i>l</i> . Garret Nugent, of Gortumloe, Gent. 50 <i>l</i> .
Prague, in the Kingdom of Bohemia.	John Walstayne, Archbp. of Prague.	Edward Archbold, of Enniscoffy, Gent. 50 <i>l</i> . Edmond Keo, of Fornanstown, Gent. 50 <i>l</i> .
Valentia, in Spain. ...	John Salizanes, Bp. of Valentia.	Hugh Flanigan, of Horsleap, Merch. 50 <i>l</i> . Denis Brown, of Hopetown, Gent. 50 <i>l</i> .
Mentz, in Germany.	Gabriel, Suffragan to the Elector of Mentz and Archbp.	John Nugent, of Ballynude, Gent. 50 <i>l</i> . Henry Mather, of Bryanstown, Gent. 50 <i>l</i> .
Lowth, Co. of Lowth.	Oliver Plunket, Tit ^r Primate of Ireland.	Col. John Keilly, of Ballymacad, Co. of Meath, 50 <i>l</i> . Garret Dardis, of Gigginstown, Co. West-Meath, Gent. 50 <i>l</i> .
Chalons, in France.	Lewis Anthony de Noualle, Bp., Count and Peer of France.	Richard Rorke, of Rahaspick, 50 <i>l</i> . Thomas Roddy, of Mullenoran, 50 <i>l</i> . Edward Berningham, of Higgins-town, 50 <i>l</i> .
Dublin. ...	Patrick Plunket, Tit ^r Bp. of Meath.	Did not give Sureties, therefore not allowed to be Register'd.

County of Wexford.

{ A LIST of the Names of the Popish Parish Peace held for the said County of since Return'd up to the *Council-Office* in Intituled "*An Act for Registering the*

No.	Popish Priests' Names.	Places of Abode.	Age	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	William Lamport.	Lynsystown. ...	33	Killmoore, Kilturk & Ballymore.	26th day of September, 1695
2	John O'Connor. ...	New-Rosse. ...	52	St. Mary's in New Rosse.	17th of March, 1687
3	Robert Esmond.	Ballydungan.	Fifty odd years.	Killscoran, Kilrane, Rosslare, St. Michael's, Ballybrenane and Killelane.	1685
4	David Roch. ...	Wexford. ...	52	St. Iberius, St. Iberius, St. Patrick, St. Ulick, St. Michael, St. John's, and St. Bridget.	in June, about 1676
5	John mac Evoy. ...	Newcastle. ...	56	Adamstown, Clonegeene, Horctown and Killgarvan.	24th of February, 1674
6	Richard Welsh. ...	Rathangan. ...	47	Duncormuck, Killagga, Ballyronick, Killmannan, Mulrankan, and Killcowen.	20th of September, 1681
7	Richard Redmond.	Priest-haggard.	56	White-Church, Killmackee and Ballybrassell.	1674
8	James Prendergast.	Butlerstown. ...	60	Carne, Taumpton, St. Iberius, St. Margaret, and Sharkmon.	20th of September, 1670
9	Daniel Kavenage.	Killowen. ...	52	Killinhugh, Killmakiloge, Kiltail, Ballyconon, Tomb, and Rossminoge.	24th of March, 1674
10	Mich. Downes. ...	Ballygarben. ...	30	Don Brady and Owenduffe.	20th of December, 1697
11	Nicholas Roch. ...	Ballynegore. ...	45	Castletis, Killily, Ballyvalden, Killisk, St. Nicholas, Screen, Ardavan and Ardcohan.	September, 1686
12	Patrick Rossiter.	Ballyaghlin. ...	73	Bannon Carigg, St. Innoge, Ambrosetown, Ballycugly, Ballymitty and Kilkavan.	April, 1661

Priests as they were Register'd at the General Sessions of the *Wexford*, at *Wexford*, the Eleventh day of *July*, 1704, and were *Dublin*, pursuant to a Clause in the late Act of Parliament, *Popish Clergy*."

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Lamore, in Spain.	Doctor Ferdinando Mannell.	Dudley Colclough, Esq., of Moghorry. Thomas Sutton, of Wexford.
Arlesham near Basil, in Switzerland.	Jasper Selmorfe, Bp. of Crysopely and Suffragan to the Bp. of Basil.	Richard Whelan, of New Rosse. Ephraim Huett, of the same.
Nance. ...	Engennis, Bp. of Nance.	Patrick Redmond, of Killegow. Phillip Cheevers, of Drynagh.
Angers. ...	Arnold, Bp. of Anjou.	Thomas Sutton, of Wexford. Robert Devereux, of Carigmanan.
Vazas, in France.	William de Boyssonade, Bp. of Vazas.	Cæsar Colclough, of Rossgarland. Walter Furlong, of Courtaile.
Angiers. ...	Henry, then Bp. of Angiers.	Nicholas Turner, of Inch. Mark Redmond, of Ballintoole.
Gant. ...	Bishop Trinsh.	Dudley Colclough, of Mokorry. Robert Devereux, of Carigmanan.
Orenze, in Spain.	Baltazar de los Reyes, Bp. of Orenze.	Lawrence Devereux, of Waxford. James Scallan, of Whitestown.
Vazas, in France.	William de Bussen, Bp. of Vazas.	John Welsh, of Monyseed. Roger Talbott, of Ballynegore.
Orenze, in Spain.	Doctor Francis Dami-anus Cornelio.	Mortogh Bryan, of Ballyrooture. William Symcott, of Shillegg.
Lisbon. ...	Don Verissimo de Alencastre, Cardinal Primate and Inquisitor General of Portugal.	Patrick Redmond, of Killegow. John Annesly, of Rosminoge.
Sevil, in Spain.	Bishop of Sevil.	Cæsar Colclough, of Rosgarland. Walter Furlong, of Courtaile.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
13	Theobald Butler.	Tiohnocrioh. ...	37	Donoghmore, Ardennine, Killmocris and Killenagh.	16th of December, 1694
14	Mortagh Bearne.	Lymrick. ...	46	Killcavan and Killnenar.	28th of May, 1678
15	Thirlough Connelan.	Tinknick. ...	60	Milenagh and Killemanagh.	May, 1672
16	John mac Iriall. ...	Killesk. ...	40	Kineagh and St. Nicholas.	28th of December, 1688
17	Nicholas Doyle. ...	Ballyrow. ...	50	Ballyhuskard, Templeshanon, Edennine, Ballyneslany, Killmalock, Kilpatrick, Ardtramon, and Tikellin.	1683
18	Hugh Shiel. ...	Tubbergall. ...	50	Kilcormuck, Kilbride, Monamoling and Clone.	1678
19	Michael Fitz-Henry.	Sramore. ...	43	Templeshanbow and Eniporthy.	10th & 19th of March, 1685
20	James mac Conney.	Newtown. ...	57	Inch. ...	September, 1679
21	Peter Maloy. ...	Garrane. ...	33	Killann. ...	1695
22	Daniel Magrane.	Hook. ...	48	Fethard, Templetown, and Churchtown.	1681
23	Bryan Maddin. ...	Culcustown. ...	50	Carnagh, Ballinane, and Killscanlane.	1683
24	Edanus Redmond.	Clonleigh. ...	55	Old Rosse, Chaple, Killegny, Templendigan and Rosdreet.	10th September, 1672
25	Daniel Doyle. ...	Askennore. ...	30	Carnow. ...	7th of May, 1700
26	Francis Esmond.	Wexford. ...	33	St. Peter's, Drynagh, Kildavan, Rathaspeck.	1695

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Bague, in Bohemia.	John Frederick, Archbp. of Bague.	Dudley Colclough, of Mocorry. Nicholas Redmond, of Ballynamony.
Lough, in Ireland.	Oliver Plunket, Archbp. of Armagh.	John Annesly, of Rossminoge. Nicholas Redmond, of Ballynamony.
Dundalk. ...	By the Titular Bp. of Armagh.	Patrick Redmond, of Killegtow. Abraham Bates, of Garyadin.
Carnbane. ...	Dominick mac Guire, Primate of Armagh.	John Barry, of Corrynore. Patrick Sutton, of Clonmines.
Madrid. ...	Savas Meling, the Pope's Nuncio.	Robert Devereux, of . Nicholas Turner, of Inch.
Dunpatrick. ...	Daniel Mackee, Tit ^r Bp. of Downe and Connor.	John Doyle, of Tomioyle. John Bennett, of .
Newstile. ...	Alencastre, Cardinal Primate and Inquisitor of Portugal.	Dudley Colclough, of Mocorry. Roger Talbott, of Ballynegore.
Meath. ...	Patrick Terrell, then Bp. of Clogher.	James mac Conney. John Welsh, of Monyseed. John Doyle, of Tomioyle.
Kilkenny. ...	James Whelan, Bp. of Ossory.	Dudley Colclough, of Mocorry. Patrick Keaghoe, of .
Trigg, Co. of Gallway.	Thady Clanfortensis.	William Synnott, of . Denis Keaghoe, of Curraghtubbin.
Cugeen, Co. of Gallway.	Thady Keagoe, Bp. of Clonfert.	John Barry, of Curramore. Phelin Ryan, of Newbanne.
Lisbon, in Portugal.	Bp. of Martyria.	Philip Cheevers, of Drynagh. Walter Furlong, of Courtaile.
Cork. ...	John Slane, Tit ^r Bp. of Cork.	John Doyle, of Tomioyle. Robert Devereux, of Carigmanan.
at Britania. ...	Bishop of Nance.	Luke Bryan, of New-Rosse. Thomas Sutton, of Wexford.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
27	Michael Rossiter.	Ringheen. ...	56	Killenick, Killmocree, Rathmaknee.	5th of December. 1672
28	Jespar Devereux.	Taunuption. ...	36	Tomhaggard and Maglasse.	10th Apr. 1700
29	Charles Graham.	St. Johns. ...	43	Ballyleman. ...	18th Decemb. 1687
30	John Kelly. ...	Monplim. ...	49	Killrush. ...	1680
31	Thady Grannell.	Tinkeskin. ...	29	Killanceoly. ...	7th of May. 1700
32	George Wotton. ...	Cooleleig. ...	52	Clonmere, Ballychoge, Killnenan, and St. Johns.	1675
33	Gregory Downes.	Brickestown. ...	43	Taghnun, Coulstufte & Whitechurch.	10th of March. 1686
34	Mark Redmond. ...	Baristowre ...	33	Kilbride, Arthandrick and Carrigg.	7th of June. 1696

County of Wicklow. { A LIST of the Names of the Popish Parish of the Peace held for the said County at up to the *Council-Office* in *Dublin*, pursuant for *Registering the Popish Clergy*."

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
1	Rich. Fitz-Symons.	Killmullen. ...	46	Delgany, Powerscourt, Kilmacnoge and Bray.	1682
2	James Makee. ...	Baltinglass. ...	46	Ballynure. ...	The year before Pius-let was enacted.

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
Lisbon. ...	Gabriel de Almeida, Bp. of Funchall.	Thomas Sutton, of Wexford. William Wading, <i>de ead.</i>
Merida, in Spain.	Anthony Huazaz, Bp. of Merida.	Thomas Lennan, of Wexford. William Wading, <i>de ead.</i>
Antwerp, in Flanders.	Bishop of Sebastian Vannulo.	Cæsar Colclough, of Rossgarland. Luke Bryan, of New-Rosse.
Potuert, in France.	Bishop of Hyancinthus.	Dudley Colclough, of Mocorry. William Doran, of Cullentrough.
Cork. ...	John Sline, Tit ^r Bp. of Cork.	Patrick Redmond, of Killegow. Nicholas Turner, of Inch.
Rome. ...	Jesper Carpenio, Bp. and Vicar General of the City of Rome.	Patrick Redmond, of Killegow. Dudley Colclough, of Mocorry.
Sallamanca, in Spain.	Oliver Cumarro, Bp. of Salamanca.	Cæsar Colclough, of Rossgarland. Oliver Colclough, of Mocorry.
Kilkenny. ...	Dr. William Doyton. Tit ^r Bp. of Kilkenny.	Dudley Colclough, of Mocorry. Cæsar Colclough, of Rossgarland.

Priests as they were Register'd at the General Quarter Sessions *Wicklow*, the 13th day of *July*, 1704, and were since Return'd to a Clause in the late Act of Parliament, Intituled, "*An Act*

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
in Flanders. ...	Arch-bishop of Cambray.	Peter White, of Wicklow, 50l. Matthew Robinet, of the same, 50l.
Castletown-Bel- lew, Co. of Lowth.	Plunket, Tit ^r Archbp. of Armagh.	James Wall, of Knockrow, 50l. John Dunkley, 50l.

No.	Popish Priests' Names.	Places of Abode.	Age.	Parishes of which they pretend to be Popish Priests.	Time of their receiving Popish Orders.
3	Charles Byrne. ...	Ballynebarney.	53	Rathdrum. ...	1704
4	William Cavenagh.	Ballyloske. ...	43	Wicklow, Glanely, Kilcomon, Kilpoole, Rathnew.	1685
5	Fælix Maccabe. ...	Raheene. ...	50	Derrylasseragh.	1681
6	Murtagh Brenane.	Rosbane. ...	44	Kilcomon, Kilpipe, Crospatrick, Brebane, Carnow.	10th day of June, 1686
7	Edmond Magin.	Ballanna. ...	56	Castlemacadam, Ballydonnel, Kilbride, Kilmacow and Ennecly.	1674
8	Patrick Fitz-Williams.	Ballynesillage.	58	Arklow, Inch, Kilgormon, Balintample, Killahurlagh.	1672
9	Seneca Fitz-Williams.	Newtown. ...	42	Kilcoole, New-castle.	1683
10	Daniel Byrne. ...	Kilmurry. ...	39	Ennisbohine, Castletymon.	1688
11	Patrick Haggan.	Rathsallagh. ...	46	Dunlavan, Kill-ranelagh.	1685
12	Patrick Kernan. ...	Old-mill. ...	59	Dunaghmore.	1679
13	Redmond Fitz-Symons.	Incheknapagh.	56	Killisky. ...	1672

Places where they received Orders.	From whom they received them.	Sureties Names that entered into Recognizance for such Priests according to the said Act.
near Ennis- keane, in Co. Monaghan. Madrid. ...	Plunket, Tit ^r Archbp. of Armagh. Cardinal Savus Mullinus.	Thomas Burroughs, of Rath- drum, Esq. 50 <i>l</i> . Geo. Williams, of the same, 50 <i>l</i> . Tho. Byrne, of Wicklow, 50 <i>l</i> . James White, of the same, 50 <i>l</i> .
at Cregin, Co. of Gallway. Madrid. ...	Thady Keaghoe, Tit ^r Bp. of Clonfert. Marcellus Durasus, Archbp. of Calcedon.	John Byrne, of Lugduffe, 50 <i>l</i> . Dennis Toole, of Castle-Cavan, 50 <i>l</i> . Nathaniel Radshaw, of Tinehely, 50 <i>l</i> . Hugh Byrne, of Gurteene, 50 <i>l</i> .
Shewneske, Co. of Down.	Daniel Mackee, Tit ^r Bp. of Down and Connor.	Richard Boyle, of Mahencreg, 50 <i>l</i> . Lawrence Byrne, of Balliard, 50 <i>l</i> .
Castle-Wilhard, in the C. of Down. Garryricken, Co. of Kilkenny.	Dan. Mackee, Tit ^r Bp. of Down and Connor. James Hyland, Tit ^r Bp. of Ossory.	Will. Todd, of Meetings, 50 <i>l</i> . Matthew Grange, of Ballinecor, 50 <i>l</i> . Edw. Hatton, of Drombane, 50 <i>l</i> . Anthony Byrne, of Cariesland, 50 <i>l</i> .
Dublin. ...	Patrick Russel, Tit ^r Archbp. of Dublin.	John Leviston, of Knockanree, 50 <i>l</i> . Edward Clancy, 50 <i>l</i> .
Agherim, Co. of Gallway.	Thady Keaghoe, Tit ^r Bp. of Clonfert.	Nich. Lambe, of Ceskin, 50 <i>l</i> . William Coubler, of Ballyhub- bock, 50 <i>l</i> .
Rome. ...	John de Angelis, Bishop of Twoly.	John Burroughs, of Mac-Lusk, 50 <i>l</i> . Christ. Yeates, of Newrath, 50 <i>l</i> .
Castle-William, in the C. of Down.	Dan. Mackee, Tit ^r Bp. of Down and Connor.	Redmond Byrne, of Killaghter, 50 <i>l</i> . Garret Varden, of Grange, 50 <i>l</i> .

By Order of His Grace the LORD LIEUTENANT and Council,
H. PULTENEY, *Dep. Cler. Conc. Priv.*

NOTE.

As it has not been found possible to reprint the Registry, in these pages, without departing in some degree from the form of the official list as originally published, it will probably be considered desirable that all those points should be distinctly indicated in which the reprint differs in any respect from the original publication.

These, then, are the following :—

1st. In the original list, the age of each Parish Priest is indicated in words, thus :—“*Sixty-five years.*” I have adopted the more compendious form of using merely figures, thus—65.

2nd. In the column recording the date of ordination, a form somewhat shorter than that of the original has been adopted, in several instances. Thus, in the lists of several counties, the words, “*Anno,*” or “*in the Year,*” or “*received Orders in the Year,*” or “*received Orders of Priesthood,*” are prefixed, in the original, to each entry in the sixth column. I have deemed it unnecessary to reproduce those formal expressions. So also in some cases where the day of the month is mentioned, I have used the more compendious form—4th, 16th, 21st, &c.,—instead of the fuller forms of expression—“the fourth,” “sixteenth,” “one and twentieth,” &c.,—which are used in the original.

3rd. When the name of the county is entered thus, “*in the County of Dublin,*” I have omitted the words “*in the,*” except in those cases where the county alone is recorded without any more precise reference to the place of ordination.

4th. The following abbreviations of words have been employed :—Archbp. or Abp. for Archbishop, Bp. for Bishop, Tit. for Titular, Co. for County. All other abbreviations which occur, are reproduced from the original.

5th. Except in the first and last lists—those of Antrim and Wicklow—I have omitted the signature which, in the original, stands in precisely the same form at the end of each of the lists.

6th. In the lists of the Counties of Galway and of Meath, I have omitted the word “Parish” or “Parishes,” either of which is in the original subjoined to each entry in the fifth column.

No other changes have been made. Considering the official character of the publication with which I had to deal, I have not felt myself at liberty to fill up the occasional blanks, or to correct any of the numerous misprints which occur in it.

7th. In the list of the County of Tipperary, the words “*Popish Parish Priest of,*” or “*Popish Parish Priest of the Parish (Parishes) of,*” are prefixed, in the original, to each entry in the fifth column, from 1 to 24 inclusive. In those cases, I have reprinted merely the names of the Parishes in question—in conformity with the mode of entry uniformly observed elsewhere throughout the Registry. W. J. W.

CORRESPONDENCE.

To the Editor of the IRISH ECCLESIASTICAL RECORD.

ST. PATRICK'S COLLEGE,
MAYNOOTH,
22nd September, 1876.

REV. AND DEAR SIR,

There cannot be a second opinion as to the value of the Collection of Documents contained in the twelve volumes of the RECORD which have been published up to this date. But, no doubt, many of your readers must from time to time have experienced the inconvenience of being obliged to devote considerable time to the examination of a number of volumes in order to discover some document of which they were in search, or indeed, to ascertain whether the document in question had been published in the RECORD at all.

For my part, I have felt this two-fold inconvenience so strongly, that I have thought it a judicious expenditure of time to devote some spare hours to the compilation of the enclosed List, for which I hope you may be able to make room in your next number.

I ought perhaps to state that I have included in it all the Documents which are to be found in the RECORD, not merely those published in an independent form, but also those embodied in Articles, Answers to Correspondents, and the like. But, of course, in this latter class of cases, I have made reference only to such documents as were published in their integrity, taking no notice of mere extracts.

In some cases—indeed in many—I found it difficult to determine whether a particular paper could be fairly regarded as a Document. But in every such instance, I have gone upon the principle of more fully securing the general usefulness of the List, by including in it everything that was not clearly out of place.

And as I have revised the entire List repeatedly and with great care, I think I can guarantee that you need not hesitate as regards its publication, from any misgivings as to its completeness.

I remain, Rev. and dear Sir,
Most faithfully yours,

WILLIAM J. WALSH.

INDEX TO DOCUMENTS.

VOLUME I.

	PAGE
Decree of the Sacred Congregation of Rites on the Signs of Martyrdom in the Catacombs	18
Decrees regarding the Incensation during Benediction	30
Papal Brief (21st December, 1863) to the Archbishop of Munich	32
Decrees of the Sacred Congregation of Indulgences regarding (1) the conditions required for gaining several Plenary Indulgences on the same day; and (2) the Indulgence of the Privileged Altar	37, 38
Rescript regarding Secret Societies	38
Rescript regarding the Feast of St. Attracta	39
Decrees regarding the Obligation of Residence	47
Letters of the Secretary of Propaganda (7th August, 1801; 25th Sept., 1805), regarding the Veto. State Payment of the Clergy, &c.	54
Decrees regarding (1) the Prayer <i>A Cunctis</i> ; (2) the Ringing of the Bell at Mass; and (3) the Priest's Cincture	87-92
Papal Brief (11th Dec., 1862) to the Archbishop of Munich	93
Decree regarding the Oil to be used in Lamps before the B. Sacrament	97
The Diocese of Ross in the 16th century: Letter of King Henry VIII. (A.D. 1517)	107
Decrees regarding (1) Benediction; and (2) the authority of the Diocesan <i>Ordo Divini Officii</i>	133
Letter from the Holy Office to the Bishops of England condemning the <i>Society for Promoting the Unity of Christendom</i>	139
Answers of the S. Penitentiary (16 Jan., 1834; 27 May, 1863) regarding Fasting: Explanatory Letter of the Card. Prefect of Propaganda	142
Circular Letter (24th August, 1864) of the Cardinal Prefect of the S. Cong. of the Index regarding Dangerous Books and Newspapers: Decree of Pope Leo XII., 26th March, 1803	144
Decree regarding the Feast of St. Andrew Avellino	145
Formula for the Blessing of Railways	146
The See of Clonmacnoise in the Sixteenth Century: Letters of King Henry VIII. to the Holy See (A.D. 1515)	153-4
Affairs of Poland: Letter of the Archbp. of Dublin (22nd Dec., 1864)	182
Various Decrees regarding the Rubrics of Mass	187, 239
Indult of Pope Clement XIV. (5th April, 1772) regarding the Pontifical Blessing and Plenary Indulgence in <i>Articulo Mortis</i>	190
Papal Brief regarding the Indulgences of the Stations of the Cross	192
Catholic University of Louvain: Professor Ubachs: Letter of Cardinal Patrizi (11th Oct., 1864) to the Bishops of Belgium	193
Decree annexing Indulgences to certain Pious Forms of Salutation	241
Circular Letters from the Cardinal Prefect of Propaganda: (1) concerning the Care of the Blessed Eucharist: (2) regarding the Obligation of Residence and the <i>Relatio Status</i>	242-4
Decree of the Sacred Congregation of Propaganda regarding the Use of Pontificalia <i>extra Diocesim</i>	246
The Diocese of Down: Letter of Pope Innocent VI.	265
Decrees regarding the Colours of Vestments	283
Letter of the Bishops of Ireland (2nd Feb., 1795) to the Right Hon. Henry Grattan concerning the Establishment of Catholic Colleges	290
Letter of the Card. Prefect of Propaganda to the Archbishops of Ireland (23rd June, 1791) regarding the Consecration Oath of Bishops	293
Rescripts permitting Low Mass, <i>de Requiem</i> , to be said, <i>præsentè cadavere</i> , on Double Feasts	296
Letters of Pope Honorius III. condemning certain Enactments regarding the Irish Clergy (A.D. 1220: 1224)	300
Decisions of the S. Penitentiary (20th Jan., 1865) regarding the Jubilee	300, 347

Index to Documents.

553

PAGE

Letter of Pope Gregory XIII. (A.D. 1575) to the Bishop of Cork ..	317
The Ceremonies of Holy Week : Decrees of the S. Cong. of Rites : Circular Letter of the Archbishop of Dublin ..	339
Professor Ubaghs : <i>Monita</i> of the S. Cong. of the Index (ann. 1843-4)	344
Rescript of the S. Cong. of Rites regarding the Form of Surplice ..	346
Decree of the Sacred Congregation of Indulgences regarding the Calendars of particular Dioceses, Religious Orders, &c. ..	347
The See of Derry : Letter of Pope Innocent IV. (A.D. 1254) : Letter of Bishop Raymond O'Gallagher to Pope Clement VIII. ..	354, 360
The Blessed Thaddeus : Various Documents ..	375, 401
Decrees regarding the Mass <i>pro Sponso et Sponsa</i> , and the Nuptial Blessing ..	382, 433
Letter of the Cardinal Prefect of Propaganda to Most Rev. Dr. Troy (30th March, 1782) regarding Dispensations ..	391
Decrees of the Sacred Congregation of Indulgences (1) annexing Indul- gences to certain Prayers; (2) regarding the Prayer <i>Sacrosanctae</i> ; and (3) regarding Infirm persons ..	393-5
Decree (for Great Britain and Ireland) of the Propaganda regarding Dispensations, and the <i>Visitatio SS. Liminum</i> ..	438
Decree of the S. Cong. of Propaganda conferring a Parish, &c., on the Rev. Daniel Murray (afterwards Archbishop of Dublin) ..	439
Letter of the Bishops of Ireland (19th Nov., 1801) to the Propaganda	440
Address of the Bishops of Ireland to Pope Pius VII., in 1814 : the Pontiff's Reply ..	441
The Diocese of Killaloe in the Sixteenth Century : Letters of the Earl of Desmond; and of Bishop Cornelius O'Melrian ..	465-76
St. Patrick's Purgatory : Letters of the Archbp. of Dublin, A.D. 1625, and the Bp. of Clogher, A.D. 1714 ..	493
Decrees regarding the Office for the Dead ..	500, 542
The Diocese of Dromore : Letter of Pope Eugene IV. ..	506
Catholic Universities of Louvain and of Ireland : Letter of Condolence on the Death of Mgr. de Ram : Reply ..	549
Decree of the Sacred Congregation of the Council (22nd Feb., 1862) regarding the <i>Honorarium</i> and the <i> Applicatio pro Populo</i> , when Two Masses are celebrated on the same day ..	590
Professor Ubaghs : Letter (14 Nov., 1864) to the Card. Abp. of Mechlin	594

APPENDIX.

The Encyclical <i>Quanta Cura</i> (8th December, 1864) ..	iii.
Brief granting a Jubilee (20th November, 1864) ..	xiii.
Circular Letter of Card. Antonelli (8 Dec., 1864) regarding the Syllabus	xix.
The Syllabus, with Translation ..	xxi., xxxiv.

VOLUME II.

The See of Limerick in the Sixteenth Century : Letters of Bishop Cornelius O'Neill to the Holy See ..	22
Letter from the Pope (29th Aug., 1865) to the Archbp. of Dublin ..	35
Circular Letter from the S. Cong. of Propaganda on Mixed Marriages	36
Decree of the S. Cong. of Rites on Usages contrary to Rubrics, &c. ..	36
Geographical Table of Freemasonry ..	53
The See of Clogher : Letter of King Henry VIII. (A.D. 1515) ..	67
The Catholic World : Statistical Table of Population ..	72
Decrees regarding the B. Sacrament, Tabernacles, &c. ..	78-9
Allocution of the Sovereign Pontiff (25th September, 1865) ..	84
Decisions of the S. Penitentiary (16th March, 1865) regarding the Jubilee ..	86
Letters of Archbp. Carroll of Baltimore ..	126
Decree of the S. Cong. of the Council, <i>circa Eleemosynas Missarum</i>	143
Decree of the Sacred Congregation of Indulgences regarding <i>Requiem</i> Masses, and the Indulgence of the Privileged Altar ..	144

	PAGE
Decrees of the Holy Office (13th January, 1655; 14th September, 1842) regarding the Matter of the Sacrament of Extreme Unction ..	145
Decree of the S. Cong. of Indulgences on the Month of St. Joseph ..	191
Letters of Pope Pius VI. to H.R.H. the Duke of Sussex ..	192
The See of Kilmacduagh in the 16th century: Letter of Bp. Malachy O'Molony ..	217
Letter from the Pope (1st Jan., 1866) to the Archbishop of Dublin ..	236
Decision regarding the Territory in which Matrimonial and other Dispensations can be Granted or Used ..	237
Letter from the Sacred Congregation of Propaganda to the Bishops of the United States, regarding Secret Societies ..	238
Letter from Pope Pius VI. to Edmund Burke ..	241
Letter from certain Anglican Clergymen to Cardinal Patrizi on the Union of Christendom; His Eminence's Reply ..	286
Instruction from the S. Penitentiary regarding Civil Marriages ..	331
A Marriage Case in the Sacred Congregation of the Council ..	334, 431
Letters of the Bishop and Clergy of Limerick to the Holy See (A.D. 1630; 1632): Letters of the Bishop to F. Luke Wadding ..	359-66
Decrees regarding (1) the Blessing of the Baptismal Font on the Eve of Pentecost: (2) the <i>Confiteor</i> in the Divine Office: (3) Requiem Masses: and (4) the Colour of the Stole ..	378
Letters of Pope Honorius III. condemning certain Enactments regarding the Irish Clergy (A.D. 1220, 1224) ..	403
Persecution of Irish Catholics: Letter of Gregory XIII. (A.D. 1573) to the Duke of Alva ..	407
Letter of the Archbp. of Cashel (A.D. 1575) to Pope Gregory XIII. ..	408
Decrees regarding (1) the Colour of the Cope at Benediction: (2) the <i>Orationes Imperatae</i> ..	424
The Diocese of Raphoe in the 16th century: Bishop Donald MacConghail: Letters of F. David Wolfe, S.J., Delegate Apostolic in Ireland (A.D. 1561) ..	456
Decrees regarding the Use of Missals and Breviaries not approved by the Ordinary ..	471
Letters of the Chapter of Dublin to the Sovereign Pontiff: Reply of His Holiness ..	474, 583, 584
Decree regarding the Ritual for the Administration of Communion ..	476
Decree of the S. Congregation regarding the Blessing of Rosaries, &c. ..	477, 527
Brief of Pope Gregory XIII. to the Bishop of Kilmore (A.D. 1580) ..	488
The See of Newfoundland: Petition to the Holy See, 20th November, 1794; Letters, &c. ..	510
Addresses to His Eminence Cardinal Cullen; His Eminence's Replies ..	525, 565
Decrees regarding (1) the Prayer <i>A Cunctis</i> : (2) the Use of Incense at a <i>Missa Cantata</i> ..	523
Letter of Cardinal Borgia (1st October, 1800) to Most Rev. Dr. Troy ..	528
The See of Leighlin: Letter of the Bishop of Meath (A.D. 1567), and other Documents ..	549
Catholic University of Ireland: Letter of the Rector to the Clergy of Ireland ..	589

VOLUME III.

Decrees of the S. Cong. of Indulgences regarding (1) the Indulgence of the Privileged Altar and Requiem Masses: (2) the Erection of Confraternities: and (3) the <i>Angelus</i> Bell ..	35-7
Professor Ubahgs: Decision of the S. Congregation of the Holy Office (2nd March, 1866) ..	38
Addresses to Cardinal Cullen: His Eminence's Replies ..	39, 106, 322, 325
Decrees regarding the Interrogations in the Administration of Baptism ..	46
Decrees regarding (1) the Use of the Stole: (2) the Administration of Communion ..	103
Decree of the S. Congregation regarding Apocryphal Indulgences ..	110

Index to Documents.

555

PAGE

The Sodality of Blessed John Berchmans : Grant of Indulgences, &c.	112
The Cath. University of Ireland : Letter of Card. Barnabo (14th July, 1866) authorizing Collection : Letters of several Bishops of France	116
Allocutions and Addresses of His Holiness (29th October, 1866 : 25th, 26th, 29th June, and 1st July, 1867)	168, 557, 562, 579, 625
Decrees regarding (1) Usages contrary to Rubrics, &c. : (2) Genuflections during Mass on certain Feasts : (3) Blessed Candles	207
Pastoral Letter of the Second Plenary Council of Baltimore	209
Freemasonry : Various Documents	262
Letter from Colgan to Luke Wadding : Letter to Colgan	274
Letter from the Pope to the Bishop of Ardagh (7th January, 1867)	328
Decree of the Holy Office regarding certain Papal Reserved Cases	329
Letter of Cardinal Antonelli on the Communion of Children	329
Instruction of the Sacred Congregation of the Council regarding the Procedure in Matrimonial Cases	422
Decision of the Holy Office regarding the use of Pagan Classics	425
Letters of Pope Gregory XVI. regarding the Celebration of Mass for those who die outside the Catholic Church	426
Indulged Prayer	429
Letter of the Bishops of Ireland, Trustees of Maynooth College, to the Secretary of Propaganda (19th Nov., 1801) regarding the Veto	517
Decree of S. Cong. of Indulgences regarding the case of Infirm Persons	518
Letter of the Bishop of Orleans on the coming General Council	545
Circular Letter from Propaganda (15th Oct., 1863) regarding the Second <i>Honorarium</i> when two Masses are celebrated on the same day	556
Address of the Bishops assembled in Rome to the Sovereign Pontiff (1st July, 1867) : Reply of His Holiness	564, 579
Decree annexing an Indulgence to the Sign of the Cross	627

VOLUME IV.

Circular Letter of the S. Cong. of the Council, proposing certain Questions to the Bishops of the Church	40
Allocutions of His Holiness (20th September, 1867 ; 17th October, 1867 ; 20th December, 1867 ; 21st June, 1868)	42, 141, 265, 505
Decrees regarding the Use of Incense at a <i>Missa Cantata</i>	89, 167
Decree of the S. Cong. of Rites on the Festivals of Irish Saints	90
Letter of the Cardinal Prefect of Propaganda to the Bishops of England on the danger of Frequenting Protestant Universities	91
Resolutions of the Bishops of Ireland (October, 1867)	92
Letter from the Bishops of Ireland to the Sovereign Pontiff (3rd October, 1867) : Reply of His Holiness	138, 140
Temporal Power of the Pope : Public Meeting in Dublin, 15th Nov., 1867 ; Resolutions adopted : Address to the Holy Father : Reply of His Holiness	145, 267
Letter from the Card. Prefect of Propaganda to Cardinal Cullen	219
Decree regarding Indulgences in the case of Transferred Feasts	261
Decrees regarding the Stations of the Cross	262
Documents regarding the Traditionalistic Controversy and the University of Louvain	306, 351
Freemasonry : Pastoral Letter of Card. de Bonald, Archbp. of Lyons	341
Letter of Most Rev. Dr. Curtis (A.D., 1828) on Catholic Emancipation	362
Decree of S. Cong. of Rites regarding the Office of St. Ita	364
Decrees of the S. Cong. of Rites regarding (1) the <i>Honorarium</i> for Requiem Mass and Office : (2) the Genuflections in Holy Week : (3) the Cross and Candlesticks on Altars : (4) Salutations in Choir : (5) the Use of the Spoon at Mass : (6) the Mass <i>pro sponsis</i> : (7) General Communions : (8) Stoles of Two Colours : (9) the Terminations of Prayers : (10) Altar Charts during Exposition : (11) Collects <i>ad libitum</i> , Votive and Requiem Masses : (12) the Distribution of the Palms : (13) the First Collect at Requiem Masses	366

	PAGE
Letter of the Pope (2nd March, 1868) to the Bishop of Elphin ..	410
Letter from S. Cong. of Propaganda regarding Mixed Marriages ..	411
Correspondence between Archbishop Butler of Cashel, the Speaker of the Irish House of Commons (anno 1784), and others, on the subject of Legal Interest for Money	412
Decrees regarding (1) Stained Glass Windows : (2) Reconsecration of Altars : and (3) the Incensation of the Altar at Vespers ..	417
Various Schemes of University Education : Letters of the Rectors of the Cath. Universities of Ireland and of Louvain	432, 447
Address of the Peter's Pence Committee, Dublin, to the Holy Father : Reply of His Holiness	461-3
Letter of the Cardinal Prefect of Propaganda on Mixed Schools ..	463, 507
Catholic University of Ireland : Correspondence between the Bishops of Ireland and the Government	483
Description of the County of Kerry in 1673	509
Decree of S. Cong. of Rites regarding Masses at the Altar of Exposition ..	514
Apostolic Letter convoking the General Council of the Vatican ..	563
Decree regarding the Administration of Communion and the Colour of the Vestments at <i>Requiem</i> Masses	623

VOLUME V.

Apostolic Letters of the Sovereign Pontiff (1) to the Schismatical Bishops of the East (8th September) ; (2) to all Protestants, &c. (13th September, 1868)	47, 94
Decrees regarding (1) the Second <i>Honorarium</i> ; (2) the Parochial Mass <i>pro populo</i> ; and (3) Requiem Masses	90
Pious Union for the Repression of Drunkenness : Grant of Indulgences ..	111
Decrees regarding (1) the number of Candles at Mass ; and (2) the Absolution at Requiem Masses	137
Letter of the S. Cong. of Propaganda on the Use of the Latin Language ..	140
Decree of the Sacred Congregation of Indulgences regarding Scapulars ..	141
Resolutions adopted at a Meeting held in Armagh, 3rd Oct., 1824 ..	143
Description of the Diocese of Dublin in the year 1630	145
Letter of Pius IX. on some Modern Systems of Education for Females ..	189
Rescript granting Indulgences to the Association of St. Francis de Sales ..	237
Catholic University of Ireland : Letters from several Bishops of France ..	262
The coming General Council : Members of the various Commissions ; Lists of the Eastern Bishops invited	280, 309
Decrees regarding the Playing of the Organ at Mass, Benediction, &c. ..	284
Decree regarding the Method of Receiving Converts into the Church ..	286
Decrees regarding the Apostolical Blessing with Plenary Indulgence <i>in Articulo Mortis</i>	333
Decree extending to the whole Church the Office, &c., of St. Paul of the Cross	335
Circular to the Bishops on the Vestments to be brought to the Council ..	336
Letter of the Sovereign Pontiff (25th Oct., 1865) to the Archbp. of Paris ..	337
Encyclical Letter (11th April, 1869) granting a Jubilee	385
Decrees of the S. Cong. of Rites regarding (1) the Blessing given to the Preacher by the Celebrant at Mass : (2) the Vestments to be worn in Advent and Lent during Exposition of the B. Sacrament : (3) the use of Gold or Silver Cruets at Mass : (4) the Covering of the Tabernacle	444, 5
Letters of the Pope to the Superiors, &c., of various Colleges	446, 447
Rescript of the Holy Office regarding the Ceremonies of Baptism ..	492
Answers of the Sacred Penitentiary (1st June, 1869) regarding the Jubilee ..	543
Decree of the S. Cong. of Rites regarding the Prayer <i>De Spiritu Sancto</i> ..	546
Allocution of the Sovereign Pontiff (25th June, 1869)	547
Resolutions of the Bishops of Ireland (18th August, 1869)	582
Decree of the S. Cong. of Indulgences (10th July, 1869) regarding the Fast prescribed for the Jubilee	585
Addresses to the Holy Father : Replies of His Holiness	587, 589

VOLUME VI.

	PAGE
Rescript regarding the Fast required for the Jubilee	38
Decree allowing the Use of the Roman Calendar to the Bishops at the Vatican Council	39
Letter of the Pope to Cardinal Cullen (23rd August, 1869)	40
Various Decrees regarding Indulgences and the Jubilee	68, 70, 73, 126, 127, 173, 176, 224, 280, 518
Decree regarding the Absolution at the Office for the Dead	90
The Constitution <i>Apostolicæ Sedis</i> (12th October, 1869)	179
Constitution <i>Multiplices inter</i> (27th Nov., 1869) regarding the Procedure at the General Council : Decree on the same subject	228, 539
Allocation of the Sovereign Pontiff at the Opening of the Council	236
Decree regarding the Condemnation of the Fenian Society	240
Letter of the Pope to the Superior of the Christian Brothers, Dublin	283
Decree annexing additional Indulgences to the recitation of the Rosary	284
List of the Fathers assembled in the Vatican Council	286
The First Irish Mission of the Jesuits : Letters of St. Ignatius, of Pope Paul III., and of James V. of Scotland	302, 304, 310, 313
Letter of the Pope (16th March, 1870) to the Bishop of Cloyne	337
<i>Schema</i> representing the various Oriental Rites	338
Our Lady of Lourdes : Decree of the Bishop of Tarbes	451
Acts of the Vatican Council— <i>Constitutio Dogmatica de Fide Catholica : Constitutio Dogmatica de Ecclesia Christi</i>	488, 630
Declaration of the Holy Office regarding Faculties granted to Bishops	498
Decree regarding the Holy Oils	499
Letter of the Pope (30th March, 1870) to the Bishop of Ardagh	542
Papal Approval of Dr. Molloy's Work on <i>Geology and Revelation</i>	636
Congratulatory Address of Irish Bishops at Rome to Cardinal Cullen (18th July, 1870) : His Eminence's Reply	638
Various Documents regarding the Claims of the Irish College, Paris	666

VOLUME VII.

Acts of the Vatican Council (Translation)—Dogmatic Constitution on Faith : Dogmatic Constitution on the Church of Christ	7, 12
Irish Historical Studies in the 17th Century : the Franciscans of Louvain ; F. F. Hugh Ward ; Patrick Fleming ; the Four Masters ; Various Letters, &c.	31, 56, 193, 268
Letter of Cardinal Antonelli on the Publication of the Apostolic Constitutions of the Vatican Council	44
Pastoral Letter of the Bishops of Ireland (19th October, 1870)	49
Apostolic Letter Proroguing the General Council	91
Letter of the Bishops of Ireland to the Pope (19th October, 1870) : Reply of His Holiness	166, 169
Encyclical Letter of His Holiness (1st November, 1870)	170
Decree placing the Church under the Patronage of St. Joseph	178
Decree of the S. Cong. Rites regarding the <i>Cultus</i> of certain Saints	181
Congratulatory Letter of His Holiness to Sister M. F. Clare	182
Address of the Clergy and People of St. Louis, U.S., to Archbishop Kenrick : His Grace's Reply	236, 239
Papal Brief on the Outrages against the Jesuits in Rome	326
Loyal Address of the Roman Nobility to the Sovereign Pontiff	330
Various Decrees regarding the Rosary, the Blessing of Beads, &c.	370, 421, 467
Decree declaring St. Alphonsus a Doctor of the Church	378
Decree annexing an Indulgence to the Prayer <i>Clementissime Jesu</i>	379
Decree on the Controversies regarding Traditionalism and Ontologism in Louvain : the Vatican Council	380
Decree regarding the Confession and Communion requisite for gaining Indulgences	380

	PAGE
Ancient Catalogue of the Saints of Ireland	405
Letter of the Pope on the New Teachers in Rome	428
The Irish Martyr at Tien-Tsin: Letter of Mr. James Mercer to Cardinal Cullen	431
Encyclical Letter of His Holiness (15th May, 1871)	475
Letter of the Bishops of Belgium on the Traditionalistic Controversy	481
Two Letters of Dr. Lyon, Protestant Bishop of Cork, written in 1596	489
Letter of the Pope to the Cardinal Vicar of Rome	527
Circular of the Cardinal Vicar to the Parochial Clergy of Rome	529
Letter of His Holiness on the proposed Title of <i>Pius the Great</i>	577
Decree regarding the Commemoration, &c., of St. Joseph	582

VOLUME VIII.

Decree of the S. Congregation regarding the Stations of the Cross	30
The Irish Martyr at Tien-Tsin: Letter from the Superioress of the Sisters of Charity, Pekin	87
Letter of the Pope to Cardinal Cullen (14th September, 1871)	89
Resolutions of the Bishops of Ireland (20th October, 1871)	89
Letter of the Pope to the Bishops of Ireland (6th November, 1871)	135
Fitzsimon, F. Henry, S.J.: Various Documents. (<i>See also Alphabetical Index to vol. 8.</i>)	214
Decisions of the S. Penitentiary regarding Fasting	227-228
Addresses of the Ladies of Ireland, and of the Irish Residents in Rome, to the Holy Father: Replies of His Holiness	231, 233, 235, 333
Documents regarding some Relics of the Holy Cross	256
Address of Irish Exiles (about A.D. 1593) to the Sovereign Pontiff	313
Freemasonry: Letter from the Propaganda to Cardinal Cullen	322
Decisions of the Holy Office (1) regarding Mixed Marriages; (2) regarding the Introduction of Heretical Ministers into Hospitals, &c.	323, 324
Mixed Education: Letter of an American Bishop to the Archbishop of Dublin	345
Letter of the Bishop of Orleans on Ecclesiastical Subordination	355
Diary of Most Rev. Dr. Troy, Archbishop of Dublin	371, 399
Letter of the Prefect of Propaganda on the Most Rev. Dr. Troy's appointment as Bishop of Ossory	398
Address of the Clergy of the Diocese of Dublin on Mr. Justice Keogh's Judgment at Galway	474
Letter of the Pope to Cardinal Antonelli (16th June, 1872)	480
Decree of the S. Cong. of Rites regarding the Process of Canonization	487
Pastoral Letter of the Bishop of Orleans (29th June, 1872) on the Decrees of the Vatican Council and the Prerogatives of the Successors of St. Peter	513
Instruction of the S. Cong. of Propaganda, <i>de Facultate Iterandi Missam</i>	520
Address of the Clergy of Ossory to the Pope: Reply of His Holiness	580

VOLUME IX.

Letter of Card. Cullen to the Pope (1st Aug., 1872): Reply of His Holiness	43, 44
Letter of Cardinal Antonelli to Monsignor Kirby	46
Apostolic Letter of His Holiness to the Faithful (23rd February, 1872)	46
Decree of the S. Cong. of the Index (23rd September, 1872) condemning certain Books	94
Pastoral Address of the Bishops of Ireland (5th March, 1872) dispensing in the Abstinence on Saturdays	142
Pastoral Letter of the Bishops of Ireland (22nd January, 1873)	193
Allocutions of His Holiness (23rd December, 1872: 25th July, 1873)	233, 531
Rescript regarding the White Scapular of the Sacred Heart	237
Instruction of the Holy Office regarding the Const. <i>Apostolica Sedes</i>	238

Index to Documents.

559

PAGE

Decree of the S. Cong. of Propaganda (5th February, 1854) regarding the Third Clause of the <i>Formula Sexta</i>	240
Fitzsimon, F. Henry, S.J., Letter regarding the Students of Douay and other Irish Colleges. (<i>See also Alphabetical Index to vol. 9</i>)	261
Letter of the Bishops of Ireland (23rd January, 1873) to the Holy Father : Reply of His Holiness	278, 282
Letter of the Bishops of Ireland (23rd January, 1873) to the Bishops of the German Empire	283
Letter of Cardinal Cullen (24th January, 1873) to the Archbishop of Cologne : the Archbishop's Reply	286, 287
Constitution on the Privileges of Pronotaries Apostolic <i>ad instar Participantium</i>	326
Answers of the S. Penitentiary regarding the Works of St. Alphonsus	386
Decrees of the S. Cong. of the Council (1) regarding the <i>Missa pro Populo</i> : (2) regarding the Confessions of Nuns	427
The Apostleship of Prayer : Grant of Indulgences (21st April, 1870)	428
Pastoral Letter of Card. Cullen on the Prerogatives of the Roman Pontiff	
Magna Supplicia a Persecutoribus in Hibernia Sumpta	430
Letter of the Bishops of England to the Bishops and Priests of Switzerland : the Reply	479, 480
The Pious Union of Rome—Letter to the Bishops of the Church : Petition to the Pope : Rescript of His Holiness	482
Letter of F. Ballerini, S.J., to the Editor of the <i>Univers</i>	521
Holycross Abbey : Various Documents	550
Address from Generals, &c. of Religious Orders (5th June, 1873) in Rome, to the Bishops of the Church	578

VOLUME X.

Letter from the Archbishop of Westminster (31st August, 1873) to the Primate of all Ireland	1
Pastoral Letter of the Bishops of England, assembled in Provincial Council (12th August, 1873)	16
Holycross Abbey : Various Documents	28
Letter of the Pope to Cardinal Cullen (17th September, 1873)	40
Resolutions of the Bishops of Ireland (16th October, 1873)	81
Letter of Cardinal Cullen (6th November, 1873) to the Clergy of the Diocese of Dublin	83
Letter of the Rector of the Catholic University (5th November, 1873) to the Clergy of Ireland	86
Encyclical of His Holiness (21st November, 1873)	127
Decree of the S. Cong. of Rites in the Cause of the Venerable J. B. de la Salle	139
Irish Ecclesiastical Colleges since the Reformation : Various Documents. (<i>See Alphabetical Index to vol. 10.</i>)	
Decrees regarding (1) Mass said where the B. Sacrament is on the Altar : (2) the Number of Collects at Mass	182
Constitution regarding Vicars Capitular (28th August, 1873)	332
Letter of the Pope to the Bishops of Austria (7th March, 1874)	383
Letter of His Holiness to the Ruthenian Bishops (13th May, 1874)	474
Decree of the S. Congregation regarding the Election of Parish Priests	478

VOLUME XI.

Irish Ecclesiastical Colleges since the Reformation : Various Documents. (<i>See Alphabetical Index to vol. 11.</i>)	
J. K. L. Letters on Education in Ireland and Bible Societies	14, 71
Decisions of the Holy Office regarding Mixed Marriages	47
Decree regarding the Missionaries of the Sacred Heart	47
Pastoral Address of the Bishops of Ireland (14th October, 1874)	49

	PAGE
Letter of the Bishop of Olinda on Freemasonry in Brazil ..	78
Letter of the Pope on the Persecution of the Church in Venezuela ..	88
Letter of the Vicar Apostolic of Gibraltar, on the S. Cong. of Propaganda ..	121
Letter of the Bishops of Ireland to the Pope (13th October, 1874): Reply of His Holiness ..	135, 137
Letter of Cardinal Cullen to the Pope: Reply of His Holiness ..	138, 140
Letter of Cardinal Antonelli to Monsignor Kirby ..	140
Encyclical of the Sovereign Pontiff granting the Jubilee of 1875 ..	161
Encyclical of Pope Leo XII. granting the Jubilee of 1825 ..	169
Decree of the S. Congregation regarding the <i>Honoraria</i> for Masses ..	180
Allocutions of His Holiness (21st December, 1874: 15th March, 1875) ..	182, 337
Papal Letter on the Doctrine of St. Alphonsus ..	185
Letter of Cardinal Antonelli to the Nuncio at Paris (19th March, 1870)	186
Decree extending the Feast of St. Boniface to the Universal Church ..	237
Indult regarding the Jubilee (24th January, 1875) ..	238
The Jubilee and other Indulgences: Various Decrees ..	252, 319, 428
Encyclical of the Pope to the Bishops of Prussia ..	285
Decree regarding the Title and <i>Cultus</i> of <i>N. D. du Sacré Cœur</i> ..	334
Letter of the Pope to the Bishops and Priests of Switzerland ..	429
Decree regarding the Act of Consecration to the Sacred Heart of Jesus ..	432
Pastoral Letter of Most Rev. Dr. Troy (A.D. 1793) on the Duties of Christian Subjects ..	469, 520, 533
Decree regarding Dom. Gueranger and the Abbots of Solesmes ..	483
Papal Brief granting certain Privileges to the Publishers of the Ratisbon <i>Graduale</i> , &c. ..	495
The O'Keeffe Case: Baron Dowse's Charge ..	502, 541

VOLUME XII.

National Synod of Maynooth: Pastoral Address of the Bishops: List of Prelates, Officials, &c. ..	1, 89
Pastoral Letter of the Most Rev. Dr. Troy on the Duties of Christian Subjects—(continued) ..	19, 58
Indult of Pope Clement XIV. (5th April, 1772) regarding the Pontifical Blessing and Plenary Indulgence in <i>Articulo Mortis</i> ..	43
Decision of the S. Penitentiary regarding Absolution from Reserved Cases ..	44
Various Decrees regarding the Impediment of Clandestinity ..	45, 93
Instruction of the Propaganda regarding the Privilege of saying Two Masses in the Day ..	74
Letter of the Bishop of Montpellier on Infidel Teaching ..	156
Letter of the Pope to Cardinal Cullen (18th Oct., 1875) ..	184
Pastoral Letter of the Bishop of Elphin on the Lenten Fast and Catholic Education ..	260
Instruction of the Holy Office regarding the Impediment of <i>Ligamen</i> ..	267
Resolutions of the Bishops of Ireland (28th Feb., 1873) regarding the University Question ..	270
Decrees of the S. Congregation regarding Scapulars ..	295, 334, 414
Decree regarding the Contrition required in the Case of Partial Indulgences ..	298
An Act for Registering the Popish Clergy (A.D. 1704) ..	299
Registry of Irish Parish Priests in the Year 1704 ..	302, 338, 376, 420, 464, 500

5
"Ut Christiani ita et Romani sitis."

"As you are children of Christ, so be you children of Rome."

Ex Dictis S. Patricii, Book of Armagh, fol. 9.

THE IRISH ECCLESIASTICAL RECORD,

A Monthly Journal,

CONDUCTED BY A SOCIETY OF CLERGYMEN,

UNDER EPISCOPAL SANCTION.

~~~~~  
No. CXXXII., Vol. XII.—OCTOBER, 1875.  
~~~~~

CONTENTS.

	Page
I.—PASTORAL ADDRESS OF THE ARCHBISHOPS AND BISHOPS OF IRELAND ...	1
II.—THE DUTIES OF CHRISTIAN SUBJECTS— <i>continued</i> ...	19
III.—THEOLOGICAL QUESTION—RESERVED CASES ...	40
IV.—DOCUMENTS:—I. BRIEF REGARDING THE BLESSING "IN ARTICULO MORTIS"—II. DECREE OF THE SACRED PENITENTIARY REGARDING RESERVED CASES	42-44

~~~~~  
*Imprimatur,*

✠ PAULUS CARDINALIS CULLEN,  
 *Archiepiscopus Dublinensis.*

~~~~~  
DUBLIN:

WILLIAM B. KELLY, 8, GRAFTON-STREET,
AND 4, LOWER ORMOND-QUAY.

LONDON: BURNS & OATES, 17, PORTMAN-STREET, W.

*Terms for Great Britain, per Annum, Six Shillings; by Post, Seven
Shillings—Payable in Advance.*

*When credit is taken the charge will be Nine Shillings Yearly.
Single Copy, Eight Pence; by Post, Nine Pence.*

BROWNE AND NOLAN, PRINTERS, DUBLIN.

NEW BOOKS AND NEW EDITIONS

PUBLISHED BY

W. B. KELLY,
8, GRAFTON-STREET, DUBLIN.

Now ready, in two vols., price 18s., the third edition, enlarged.

AN EXPOSITION OF THE EPISTLES OF ST. PAUL,
and of the CATHOLIC EPISTLES; consisting of an introduction to each Epistle, an analysis of each Chapter, a paraphrase of the Sacred Text, and a Commentary, embracing notes, critical, explanatory, and dogmatical, interspersed with moral reflections, by the Right Rev. John MacEvilly, D.D., Bishop of Galway.

Ready, post 8vo., cloth, 6s.

ESSAYS ON CATHOLICISM, LIBERALISM, AND SOCIALISM, considered in their Fundamental Principles. By John Donoso Cortes, Marquis of Valdegamus. Translated from the Spanish by the Rev. W. McDonald, A.B., S.T.H.L., Rector of the Irish College, Salamanca. New edition.

"It is a work of exceptional grasp, yet each point is powerfully treated. There is a grappling with the sternest difficulties of scepticism, yet an overthrow of each and all."—*Weekly Register*.

Ready, 12mo., cloth, neat, price 3s. 6d.

LIFE AND PROPHECIES OF S. COLUMBA OR COLUMBKILLE, Patron of Derry and Founder of Iona. By S. Adamnan, ninth Abbot of that Monastery. Translated from the original Latin, with copious notes, by the late Rev. Mathew Kelly, Professor, Maynooth, editor of *Cambrensis Eversus*, &c., &c.

BALMES' (JACQUES LUCIEN) LETTERS TO A SCEPTIC ON MATTERS OF RELIGION. Translated from the Spanish by the Rev. W. McDonald, of the Irish College, Salamanca. 8vo., cloth, price 6s.

. Savant Prêtre Espagnol, Balmes, is the author of "European Civilization," "Fundamental Philosophy," "Protestantism compared with Catholicism," &c., &c.

THE SEVEN SACRAMENTS EXPLAINED AND DEFENDED, in QUESTION AND ANSWER. By a Catholic. Edited by a Carmelite Father. Royal 18mo., cloth, price 1s. 6d.

GLADSTONE AND THE VATICAN COUNCIL.

Read

ANTI-JANUS: A Criticism of the Work entitled "The Pope and the Council." By Janus. Translated from the German of Hergenrother, by Professor Robertson, of the Catholic University, Dublin; with an Introduction by the Translator, giving the History of Gallicanism from the reign of Louis XIV. to the present time. Price 6s.; per post, 6s. 4d.

"This solid book, like 'Bossuet's Variations,' will survive the temporary sensational weapons which provoked its appearance; and being an armoury, from which controversial weapons may always be taken, belongs to no particular time, but will be useful in ages to come."—*Tablet*.

"The whole of the argument is of extreme interest and importance."—*Fortnightly Review*.

LECTURES ON THE MANUSCRIPT MATERIALS OF ANCIENT IRISH HISTORY, delivered at the Catholic University of Ireland during the Sessions of 1855 and 1856, by the late Eugene O'Curry, M.R.I.A., with twenty-six facsimile illustrations of ancient Irish manuscripts, from the Fifth to the Nineteenth Century. 8vo., cloth, 722 pages, price 14s. Re-issue.

THE SHAM SQUIRE; the Rebellion in Ireland, and Informers of 1798. By William J. Fitzpatrick, biographer of Bishop Doyle, Lord Cloncurry, Lady Morgan, "Ireland before the Union," etc. Eighth thousand, with many additions, and recent revelations from the Kenmis Papers, valuable hitherto unpublished documents, and illustrations from contemporary portraits. New edition, post 8vo., boards, 2s. 6d.; by post, 2s. 10d.

PRICE SIXPENCE.

THE IRISH MONTHLY.

Edited by the Rev. MATTHEW RUSSELL, S.J.

Yearly Subscription, post free, Six Shillings.

The First Volume, handsomely bound in extra gilt cloth, price 4s. 6d., contains contributions by LADY GEORGIANA FULLERTON; Rev. C. W. RUSSELL, D.D.; Rev. R. FF. WHITEHEAD, D.D.; Rev. EDMOND O'REILLY, S.J.; Rev. M. O'FERRALL, S.J.; Rev. JOSEPH FARRELL, C.C.; DENIS FLORENCE MACCARTHY, M.R.I.A.; AUBREY DE VERE; the Author of "*Ailey Moore*;" the Author of "*Tyborne*;" the Author of "*Flemish Interiors*," &c., &c.

The Volumes of the *Irish Monthly* will henceforth appear once a year in November, containing twelve Monthly Parts, handsomely bound in green cloth, gilt. Price, 7s. 6d. •

Volume the Second (for 1874) is now ready.

DUBLIN: M'GLASHAN & GILL, 50, UPPER SACKVILLE-STREET.

New Edition, greatly reduced in price, of

THE

CROMWELLIAN SETTLEMENT

OF

IRELAND.

BY

JOHN P. PRENDERGAST,

BARRISTER-AT-LAW.

8vo. cloth; offered at 5s.

S. THOMÆ AQUINATIS Diligenter Emendata Nicolai, Sylvii, Belluart Et C. J. Drioux. Notis Ornati. 8 tomes, sewed. Published at £2 4s. Offered net cash 20s.

BOOKS WANTED TO PURCHASE.

THE DUBLIN REVIEW, New Series. Numbers 1, 2, 3, 5, 7, and 18, for which Half-price, 3s. each, will be given, if forwarded free to
W. B. KELLY, 8, Grafton-street, Dublin.

**AN IMPORTANT NATIONAL PUBLICATION.
ECCLESIASTICAL CHRONICLE FOR
SCOTLAND.**

Four Vols., Imp. 8vo. (being all yet published), half-bound roxburgh style, pub.
£5, now offered for £3 10s.

I. SCOTICHRONICON :

Comprising BISHOP KEITH'S CATALOGUE OF SCOTTISH BISHOPS, enlarged
by the REV. J. F. S. GORDON, D.D.

*Illustrated with many fine Portraits of the Bishops, on Steel, by Eminent Engravers,
and numerous Woodcuts of Seals, Antiquities, &c. (1,198 pages),
2 vols., Imperial 8vo. (All yet published.)*

II. MONASTICON :

An Account (based on Spottiswoode's) of all the Abbeys, Priories, Collegiate
Churches, and Hospitals in Scotland, at the Reformation,
by REV. J. F. S. GORDON, D.D.

*With Photographic Frontispiece, and numerous Woodcuts of Seals, Antiquities, &c.
(580 pages), Imperial 8vo. (All yet published.)*

III. JOURNAL AND APPENDIX

to SCOTICHRONICON and MONASTICON ; or, The Catholic Church in Scotland
from the Suppression of the Hierarchy till the present time, being Memorabilia
of the Bishops, Missioners, and Scotch Jesuits,
edited by J. F. S. GORDON, D.D.

*Illustrated by Eleven finely executed Steel Portraits of the Bishops, and numerous
Woodcuts. (645 pages), Imperial 8vo.*

The JOURNAL AND APPENDIX is the first authentic History of the Roman
Catholic Mission in Scotland ever published, and has been already patronized
and encouraged by Cardinals, Archbishops, Bishops, and the Inferior Clergy.
The work embraces accounts of the Lives and Times of every Vicar-Apostolic in
Scotland since the extinction of the Hierarchy (April 25, 1603), down to the
present day—derived solely from authoritative sources.

Sold by W. B. KELLY, 8, Grafton-street, Dublin.

Now in the Press, and will be ready for delivery in November next,

PRICE SIX SHILLINGS,

Post Free, 6s. 6d.,

ST. CIARAN OF OSSORY :

A Memoir of his Life and Times.

By JOHN HOGAN, The Ormonde House, Kilkenny.

A Volume of from 250 to 300 pages, 8vo., containing a preliminary inquiry
respecting the period of the Saint's birth ; an Historical Commentary on the Irish
Legend of his Life, preserved in the Royal Irish Academy ; some notes on the
date of his death, and on the still surviving memorials of his mission.

The REV. JAMES GRAVES, A.B., M.R.I.A., and the REV. JOHN F.
SHEARMAN, C.C., Howth, have kindly promised to read the sheets as they pass
through the Press.

Orders for the Work to be addressed to the Author as above.

Subscribers' names, in alphabetical order, to be printed at the end of the
volume.

September, 1875.

"THE TABLET,"

THE OLD ESTABLISHED CATHOLIC PAPER.

(ESTABLISHED 1840.)

The "Tablet" presents peculiar advantages to the ADVERTISING PUBLIC, by means of its extensive circulation throughout LONDON, the PROVINCES, and the whole CIVILIZED WORLD, being also patronized by the NOBILITY, CLERGY, and GENTRY.

The "TABLET" is published every Friday for Saturday, price Fivepence, postage extra.

Subscription for Great Britain and Ireland :—Yearly, £1 4s. ; Half-yearly, 12s. Elsewhere, according to the Postage. Payable by Cheque on any of the London Banks ; or by Money Order on the Post Office, Charing-cross, in favour of H. E. HEATHER.

All ADVERTISEMENTS from the Country should be sent not later than Thursday Morning to insure insertion.

Advertisements, for situations, &c., not exceeding five lines, 2s. 6d. each. Notices of Births, Marriages, or Deaths, not exceeding three lines, 2s. 6d. each. Business announcements, 6d. per line. A limited number of Advertisements in centre of Paper at 1s. 6d. per line.

The "TABLET" has for upwards of thirty years been the advocate of the interests of the Catholic body. It has always maintained the expediency of the union of all Catholics in a strong and independent line of policy ; is opposed to that of keeping the rights of the Catholics as British subjects in abeyance, to suit the views of political parties, who are thought by some to be less hostile to the concession of these rights than others.

The "TABLET" devotes considerable space to Reviews, and the Weekly Summary and Digest of Home and Foreign News is a marked feature in the paper

Election, Public Companies, and Special Advertisements,
Ninepence per Line.

EVERY WEDNESDAY,

At "THE TABLET" Office, 27, Wellington-street, Strand,

"CATHOLIC OPINION."

HOME and FOREIGN and EDUCATIONAL RECORD,

A New Illustrated Series, price ONE PENNY,

Containing the best selections from the Catholic, Continental, American, and Colonial Papers, with a digest of the English Press on Catholic Topics.

The Summary of News will principally chronicle the events occurring since the issue of the Saturday's TABLET, though it will also touch upon the general topics of the week.

A Tale of Interest, by a noted Author, will be continued weekly, and space will be given to everything concerning the Propagation of the Faith throughout these kingdoms.

On the first Wednesday of each month, one-half of the paper will be devoted to an EDUCATIONAL RECORD, under the Editorship of a Diocesan Religious Inspector, for the special benefit of Catholic Teachers and their Scholars throughout the country, and will be full of matters either important, instructive, or amusing.

Literary communications to be addressed to the Editor. Business communications to be sent to the Manager, H. E. HEATHER, at the Office, 27, Wellington-street, Strand.

Subscriptions *only in advance* 3s. 6d. half-yearly, 6s. 6d. yearly.

OFFICE—27, WELLINGTON-STREET, STRAND, LONDON

JUST PUBLISHED,
Manners and Customs of the Ancient Irish,

A SERIES OF LECTURES DELIVERED

BY THE LATE EUGENE O'CURRY, M.R.I.A.,
Professor of Irish History and Archæology in the Catholic University
of Ireland; Corresponding Member of the Society of Antiquaries
of Scotland, &c., edited with

AN INTRODUCTION, APPENDICES, &c.

BY W. K. SULLIVAN, PH.D.,
President of the Queen's College, Cork.

THREE VOLS, £2 2s.

ALSO,
O'CURRY'S LECTURES ON THE MANUSCRIPT
MATERIALS OF ANCIENT IRISH HISTORY.

1 VOL., 14s.

Dublin: W. B. KELLY, 8, Grafton-street.
1873.

Ready, Price 6d., by Post 7d., payable in Stamps,

SUPPLEMENTUM AD DIURNUM ROMANUM, continens OMNIA OFFICIA PROPRIA HIBERNIÆ SANCTORUM, hucusque concessa: cui accedit Ordo quaedam Sacramenta administrandi, formulis etiam variarum benedictionum adjectis. Permissu superiorum.

Dublin: W. B. KELLY, 8, Grafton-street.

This day is published, in 1 vol., post 8vo., with Illustrations, pp. 532.

PRICE FIVE SHILLINGS.

Handsomely Bound.

THE LIFE AND SUFFERINGS OF OUR
BLESSED LORD AND SAVIOUR
JESUS CHRIST,

AS RECORDED BY THE FOUR EVANGELISTS.

BY THE
REV. HENRY RUTTER,

With an Introduction by the REV. F. C. HUSENBETH, D.D., V.G., Provost
of Northampton,

London: ROBERT WASHBOURNE, 18, Paternoster Row.

Now ready, 1 vol., post 8vo., price 3s. 6d.

THE HISTORY OF THE
BLESSED VIRGIN MARY.

Translated from the French of the ABBE ORSINI,

BY THE
Very REV. F. C. HUSENBETH, D.D., V.G., Provost of
Northampton.

A NEW EDITION WITH ILLUSTRATIONS.

London: ROBERT WASHBOURNE, 18, Paternoster Row.

Irish Ecclesiastical Record Advertiser.

ADVERTISEMENTS for the IRISH ECCLESIASTICAL RECORD
should be sent to the Publishers by the 23rd inst.

SCALE OF CHARGES FOR ADVERTISING.

	£	s.	d.
One Page ... ..	...	1	1 0
Half a Page ... ..	...	0	12 0
Quarter of a Page ... ..	...	0	6 0

(Bills not Receivable.)

No Advertisement received under a Quarter Page.

NO AGENT EMPLOYED FOR ADVERTISEMENTS.

W. B. KELLY, Publisher, 8, Grafton-street.

Just Published,

A CATALOGUE OF CATHOLIC THEOLOGY, FOREIGN AND ENGLISH,

INCLUDING

CANON LAW, DOGMATIC, MYSTICAL, AND
MORAL THEOLOGY,

ALSO A GREAT MANY

FRENCH AND ITALIAN DEVOTIONAL WORKS, SERMONS, &c.,

Which will be forwarded, Post free, on application.

*Dublin: W. B. KELLY, 8, Grafton-street,
AND 4, LOWER ORMOND-QUAY.*

Now ready,

AN EXPOSITION OF THE GOSPELS,

BY THE MOST REV. DR. MACEVILLY,

LORD BISHOP OF GALWAY.

Vol. I. Royal 8vo., cloth.

*Dublin: W. B. KELLY, 8, Grafton-street,
AND 4, LOWER ORMOND-QUAY.*

P. PIUS BONIFACIUS GAMS, O.S.B.,

Series Episcoporum Ecclesiae Catholicae quotquot
umotuerunt a Beata Petro Apostolo. Quarto, Boards,
£1 11s. 6d.

*Dublin: W. B. KELLY, 8, Grafton-street,
AND 4, LOWER ORMOND-QUAY.*

MAP (A) OF IRELAND AT THE PERIOD OF THE
ELIZABETHAN WARS, showing the principal Territorial
Divisions, and the Families who possessed them. Printed
in Colours, on thick paper, large double crown. Price 2s. 6d.;
post free, 2s. 9d.

*Dublin W. B. KELLY, 8, Grafton-street,
AND 4, LOWER ORMOND-QUAY.*

*Now publishing, in Monthly Parts, of 48 pages each, price 2s. 6d.;
to be completed in about 24 parts, for Subscribers only,*

Vols 1 and 2 Now Ready,

Half bound Roxburghe style, Price £1 1s. each.

MONASTICON HIBERNICUM:

OR,

A HISTORY

OF THE

ABBEYS, PRIORIES, AND OTHER RELIGIOUS HOUSES IN IRELAND.

INTERSPERSED WITH

MEMOIRS OF THEIR SEVERAL ABBOTS AND
BENEFACTORS,

AND OF THEIR

ABBOTS AND OTHER SUPERIORS,

TO THE TIME OF THEIR FINAL SUPPRESSION.

LIKEWISE

*An Account of the manner in which the possessions belonging
to those Foundations were disposed of, and the
present state of their Ruins.*

COLLECTED FROM

ENGLISH, IRISH, AND FOREIGN HISTORIANS, RECORDS AND
OTHER AUTHENTIC DOCUMENTS, AND FROM MANY
CURIOUS AND VALUABLE MANUSCRIPTS.

WITH

ENGRAVINGS IN GOLD AND COLOURS OF THE SEVERAL
RELIGIOUS AND MILITARY ORDERS.

With Maps and Views illustrating the History.

BY

MERVYN ARCHDALL, A.M.,

MEMBER OF THE ROYAL IRISH ACADEMY,

AND CHAPLAIN TO THE RIGHT HON. FRANCIS-PIERPOINT LORD CONYNCHAM.

Edited, with many Additional Notes, by

*The Right Rev. PATRICK F. MORAN, D.D., Lord Bishop of Ossory,
and other Distinguished Antiquarians.*

TO BE COMPLETED IN THREE VOLUMES.

Vols. I & II.—Parts I. to XIV. now Ready, comprising the Counties
of Antrim, Armagh, Carlow, Cavan, Clare, Cork, Down,
Down, Donegal, Dublin, Fermanagh, Galway,
Kerry, Kildare, and Kilkenny.

DUBLIN:

W. B. KELLY, 8, GRAFTON-STREET.

"Ut Christiani ita et Romani sitis."
"As you are children of Christ, so be you children of Rome."
Ex Dictis S. Patricii, Book of Armagh, fol. 9.



THE IRISH ECCLESIASTICAL RECORD,

A Monthly Journal,

CONDUCTED BY A SOCIETY OF CLERGYMEN,

UNDER EPISCOPAL SANCTION.

~~~~~  
No. CXLIII. VOL. XII.—SEPTEMBER, 1876.  
~~~~~

CONTENTS.

	Page
I.—THE DOCTRINE OF EXCLUSIVE SALVATION— <i>concluded</i> ..	505
II.—REGISTRY OF IRISH PARISH PRIESTS, ANNO 1704— <i>concluded</i> ..	512
III.—CORRESPONDENCE	551
IV.—INDEX TO DOCUMENTS—VOL. I. TO XII. INCLUSIVE ..	552

~~~~~  
*Imprimatur,*

✠ PAULUS CARDINALIS CULLEN,  
Archiepiscopus Dublinensis.

~~~~~  
DUBLIN:

WILLIAM B. KELLY, 8, GRAFTON-STREET,
AND 4, LOWER ORMOND-QUAY.

LONDON: BURNS & OATES, 17, PORTMAN-STREET, W.

~~~~~  
*Terms for Great Britain, per Annum, Six Shillings; by Post, Seven Shillings—Payable in Advance.*

*When credit is taken the charge will be Nine Shillings Yearly Single Copy, Eight Pence; by Post, Nine Pence.*

~~~~~  
BROWNE AND NOLAN, PRINTERS, DUBLIN.



